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“It will flourish, if naturalists, chemists, antiquaries, philologers, and men of science in different parts of *Asia*, will commit their observations to writing, and send them to the Asiatic Society at Calcutta. It will languish if such communications shall be long intermitted: and it will die away, if they shall entirely cease.”

SIR WM. JONES.

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On the history of the Burmah Race.—By Lieut.-Colonel A. P. PHAYRE, C. B., Chief Commissioner of British Burmah.

The Chronicles of the Kings of Burma, called *Maha Ra lza Weng* are preserved with great care. Some years ago, the present writer was presented by the king of Burma with a complete copy of this national work. His Majesty is himself a man of learning, and the edition from which the information now presented is derived, appears to have been compiled under his direction with careful research. Supposed errors of former editions are pointed out, and original authorities are in such cases quoted. All that part of the history, which refers to cosmogony, and the dynasties of kings in India, is derived from Pali books, and has no more real connection with Burmese history, than the Hebrew annals have with British history. The object of the present paper is to make an epitome of the Burmese narrative, presenting only an outline of the main facts, yet omitting nothing which is necessary to be known to understand the history of the Burmese race as written by themselves.

The *Maha Radza Weng* commences with describing the self-development of the world, and the appearance of man therein. The system of cosmogony has, together with the Buddhist philosophy and religion, been derived from India, and the Burmese kings profess to trace their descent from the Buddhist kings of *Kappilcwot* of the *Sakya* tribe, to which race *Gautama Budha* belonged. The history contains the Buddhist account of the first formation of human society; the election of a king, and the grant to him of a share of the produce of the soil. These legends constitute to this day the foundation of the authority,

temporal and spiritual, of the Burmese kings. The foundation of that authority they continually refer to, and it is ever present to the minds of their subjects. It is proper therefore briefly to record that portion of the national history.

The history opens with announcing that after a cycle of the great revolutions of the universe, wherein worlds are destroyed by fire, by water, and by air, had elapsed, the present earth emerged from a deluge. A delicious substance like the ambrosia of the gods was left by the subsiding water, spread over the earth. The throne of Gautama first appeared above the water. At the same time, the beings called *Brahma*, who live in the upper world or heavenly regions, had accomplished their destinies. They then changed their state, and became beings with corporeal frames, but without sex.* Their bodies shone with their own light, and full of joy they soared like birds in the expanse of heaven. From eating of the ambrosia, the light of the bodies of these beings gradually declined, and because of the darkness, they became sore afraid. Because of the glory of those beings, and because also of the eternally established order of nature, the sun, of gold within and glass without, fifty *yoodzanas*† in diameter, and one hundred and fifty in circumference, appeared above the great Eastern island, (of the solar system,) and threw forth his light. The inhabitants of the world were then relieved from fear and called the sun (in Pali) *Thoo-rec-ya*.

In like manner the first appearance of the moon and stars is described, the central mount Myenmo (Meru,) and the whole sekya or solar system. The history then proceeds:—

“Of the world’s first inhabitants, some were handsome, some not handsome. As the handsome ones despised the others, in consequence of the haughty evil thoughts thus engendered, the ambrosia of the earth disappeared, and they ate of the crust of the earth. Then in process of time selfishness and desire increasing, the earth’s surface crust disappeared. They then ate of a sweet creeping plant; when that disappeared, the *Thalay* rice came up, which as they gathered, it was renewed morning and evening. Placing it in a stone jar, flames

* It is from these beings that the people called by Europeans *Burmas*, *Burmans* or *Burmese* take their name. In the Burmese language the name is written *Mran-má* or *Mram-na* and is generally pronounced by themselves *Be-má*. See note at the end.

† A modern *yoodzana* equals about thirteen English miles.

issued, and it was prepared for food. Its flavour was whatever the eater desired. From eating of this food, human passions were developed, and the beings became men and women. Then as evil deeds began to prevail, the wise censured and severely treated the others. The latter wishing to hide their evil deeds built houses. Then the lazy among them having stored up the food, the *Thalay* rice acquired husk, with a coating of coarse and fine bran, and where it once had appeared, it did not sprout again. They then said,—“It is good for us to divide among us the *Thalay* rice plants, to possess each his own.” Then they distributed the *Thalay* rice plants. After that, an unprincipled one among them, fearing that his own share would not suffice, stole the share of another. Once and twice he was warned; in the third offence, he was beaten. From that time theft, falsehood and punishment existed.”

The world's first inhabitants then assembled and thus consulted together: “Now wicked times have come; therefore let us select an upright religious man, one having the name and authority of a ruler, to reprove those who deserve reproof, and to expel those who deserve to be expelled, and let us give him a tenth share of our *Thalay* rice.” This was agreed to, and an excellent man, full of glory and authority, the embryo of our *Gautama Phra*, being entreated to save them, was elected king, and was called *Mahá-tha-ma-dá*. In verse, it is sung that he was of pure nature, of exalted authority, and of the race of the sun.

“Like a second sun, he dispelled darkness or ignorance; his good qualities shone as the light, and from his power and authority, and from being the first of kings in acts of great diligence, he is called *Manoo*.* After this, men of wisdom who desired to destroy wickedness, lived in huts in the forest, and ate only what they received in charity; they were called *Brahmans*. Others tilled the ground and traded; they were called wealthy men and merchants. The rest being poor persons in humble employments were called *Soodras*, or poor people. Such were the four classes of men.†”

This history represents king *Maha-tha-ma-dá* as reigning for an

* The word appears to mean generally lawgiver or king. The word is Indian not Burman.

† Among the four classes, it will be observed that the ruling power is placed first according to the Buddhist system. The *Brahmans* appear as literati and ascetics.

athen-khye, being a period represented by a unit and one hundred and forty cyphers. He had twenty-eight successors who reigned in the countries of *Malla* and *Kotha wattee*. The next dynasty which numbered fifty-six kings reigned in *Ayooz-za-poor*. The next of sixty kings reigned in *Bara-na-thee* or Benares. Then eighty-four thousand kings reigned in *Kap-pi-la* the native country of Gautama, in distant after times. Next thirty-six kings reigned in *Hat-li-poor*. Numerous other dynasties are mentioned which are represented as established in various countries of India, and as lasting for many millions of years.

The first king after *Maha-tha-ma-dá* whose history is brought in as directly connected with subsequent events, is *Auk-ká-kareet* king of *Bara-na-thee* or Benares. It is related that this king had five queens. The eldest named *Hat-ta* had four sons and five daughters. Having given birth to these children *Hat-ta* died. The king then married a young Princess who gave birth to a son named *Dzandoo*. The king highly pleased, promised to confer any favour on the young queen which she might ask. Prompted by her own kindred, she asked that her son might be declared heir to the throne. After much entreaty, the king consented, and calling his sons and daughters, gave them a retinue of followers, with elephants and horses, and they went forth to establish a country, and search for a place to build a city.

At this time the embryo of *Gautama Phra*, a wealthy *Kap-pi-la Brahman*, having abandoned his house, had become a hermit in a teak forest* in the Himalaya jungles or mountains. In the *Rad-za-Weng-gyee*, it is called an En-gyee forest. There the hermit had built his lodge. The Princes came to the place in search of a site for a city. The hermit foresaw that a city built there, would, in after time, be of great fame in *Dzam-bu-dee-pa*, the world of man, and advised them to build their city there and to call it *Kap-pi-la-wot*.† Then the Princes consulted together saying "There are with us no king's daughters of our own race, nor are there any king's sons for our sisters; if marriages are made with other races the children become impure; in order to preserve our race, let us put aside our eldest sister as a mother,‡ and we four marry our four younger sisters." It was done so. From that

* The national chronicler discusses whether the forest in question consisted of Sal or of Teak trees. He finally decides in favour of the teak as the more dignified tree of the two, but appears to have come to a wrong conclusion.

† This appears to signify "the *Kap-pi-la Brahman's* place of religious duty.

‡ In Burma to this day the king's eldest daughter is not given in marriage, but remains unmarried at least during the life of her parents.

time the race became known as the *Tha-kyá-tha-kee* race of *Kap-pi-la-wot*.

Regarding the origin of the *Kau-le-yá* Princes, the elder of these four brothers named *Auk-ka-mok-kha*, and the others, had put aside their elder sister *Pee-yá* as a mother. She was afflicted with leprosy, or a similar disease, and they determined to place her apart in a secluded spot. They had her conveyed to a cave with a dwelling covered by branches of trees, and she was left there. At that time, in *Bara-na-thee*, there reigned *Ráma*, the son of *Brah-ma-dat*. He being afflicted with leprosy, gave over his kingdom to his eldest son, and went into the forest in search of herbs to cure himself. He established himself in a hollow tree, and before long, was by the use of herbs restored to health. Not far from this, was the place where the Princess *Pee-yá* was shut up. One day the Princess, being alarmed by a tiger, cried aloud, and king *Ráma* heard her. He came to the place, made himself known, and they were married. The Princess bore thirty-two sons, who were instructed by their father in all the accomplishments fit for Princes. When the king of *Bara-na-thee* heard what had happened, he offered to resign the kingdom to his father *Ráma*. But *Ráma* refused saying, "Here leaving my *Kalan* tree, I have built a city," and from that, the city came to be called *Kau-la-na-ga-rá* and thence *Kau-le-ya*. When the sons of king *Ráma* and queen *Pee-yá* had grown up, their mother said thus to them; "The Princes of the *Tha-kee* race of *Kap-pi-la-wot* are your uncles; their daughters are fond of dress and perfumes; when they come to bathe in the river *Rau-ha-nee*,* you go to the river bank and seeing your comeliness they will love you." Their mother having said thus, the sons went to the river bank, and when the *Tha-kee* Princesses were drying their hair after bathing, they listened to the words of the Princes and followed them. When the *Tha-kee* Princes heard this, as the race of the young men was not different, they acquiesced. Thus commencing with king *Ráma* and queen *Pee-yá*, the *Kau-le-ya* tribe originated.

The *Dewá-da-há* kings began thus. The *Tha-kee* Princes of *Kap-pi-la-wot* had a small lake where they built a pleasure-house. When the country increased the place was called *Dewá-da-há*. The Prince who lived there was called the *Tha-kee* Prince of *Dewá-da-há*. So the

* This appears to be the Rohini, one of the feeders of the Rapti.

three kings of *Dewá-da-há*, *Kap-pi-la-wot* and *Kau-le-ya*, with numerous elephants, horses, and soldiers, carried white umbrellas, and attained to the dignity of kings of a great country.

From *Auk-ka-moo-kha* king of *Kap-pi-la-wot*, descended after many thousand years king *Dza-ya-the-na*. His son was *Thee-ha-ha-noo*, and the latter's son was *Thoo-dau-da-na*. The sister of *Thee-ha-ha-noo* was *Ya-thau-dha-ra*. The son and daughter of *Auk-ka-ka*, the king of *De-wá-da-ha*, were married to the daughter and son of king *Dza-ya-the-na* of *Kap-pi-la-wot*. The children of the *Dewá-da-ha* chief were *Inzana* the son, and *Kinzana* the daughter. *Thee-ha-ha-noo* the son of *Dza-ya-the-na* married *Kinzana*, and they had five sons named, *Thoo-dau-da-na*, *Dan-tau-da-na*, *Thek-kau-da-na*, *Thook-kau-da-na*, *A-mee-tau-da-na*; and two daughters, *Ame-e-tá* and *Pa-lee-tá*. *Dza-ya-the-ná's* daughter *Ya-thau-da-ya* married *In-za-na* the son of king of *De-wá-da-ha*, and had two sons, *Dan-da-ba-nee*, and *Thob-ba-bood-dha*; and two daughters *Thi-ri-ma-há-má-ya*, and *Pa-za-pa-tee-gaw-da-mee*. The elder daughter gave birth to the Phrá loung* Prince *Theiddatta*; the younger daughter gave birth to *Dza-na-pa-da-ka-lya-nee*, called also *Roo-pa-nan-da* and *Nanda*. *Ameela* the daughter of *Thee-há-ha-noo*, married *Thob-ba-bood-dha* the son of *In-za-na*, and had a daughter *Bad-da-kin-za-ná*, and a son *De-wa-dat*.† The Prince or Phra loung *Theid-dat-ta-kooma-ra* the son of king *Thood-dau-da-na* married *Bad-dha-kin-za-ná* called also *Ya-thou-dha-ra*, the daughter of *Thob-ba-bood-dha* king of *De-wá-da-há*. They had one son *Ya-hoo-la*.

The (maternal) grandfather of the Phra, named king *In-za-na*, corrected the Calendar in the year 8645, and in 67 (of the new era) the Phra loung entered the womb of *Thi-ri-ma-há-má-ya*, and when ten months were completed he was born in the year 68, on the full of the moon *Ka-tshon*. At sixteen years of age, he married *Ya-thau-dha-ra* the daughter of *Thob-ba-bood-dha*, and for thirteen years enjoyed the life of a Prince in the palace. At twenty-nine years old, he went forth from the palace, and having attained Boodhahood, and preached

* Phrá loung i. e. the embryo Phrá, a term for Gautama Budha. The word *Phrá*, now adopted into the Burmese language, is according to Professor Wilson a corruption of the Sanscrit *Prabhu* Lord or Master. This appears to be the most probable origin of the word. It certainly is not a pure Burmese word. The orthography of it in ancient stone inscriptions at Pagan is *Bu-rhá* and *Pú-rhá*. The Burmese have used the original much as European nations have the Pali word *Bu-ge-ba*. The modern word is written *Phu-rá*.

† This *De-wa-dat* was the great opponent of *Budha Gautama*. They were first cousins by birth, and *Gautama* had married *Dewa-dat's* sister.

the law during fifty-one years, he, in the year 148,* at the age of eighty, passed to *Nrib-ban*, or in common language, died. He died in the country of *Koo-thi-na-yoon*, where the *Malla* tribe ruled. In the month *Wagoung* of the same year, the first *Thenggá-ya-ná* or great council, was called by *A-dzá-ta-that* the king of *Radzagyo*, and it was then agreed, that that year should be counted as the year one, of religion.†

As the kings of Burma claim to be descended from the *Tha-kyá* race of *Kap-pi-la-wet* to which Gautama belonged, the inter-marriages of the chiefs of that tribe are thus carefully detailed in the history.

Having brought down the narrative of events to the death of *Budha Gautama*, the first volume of the work proceeds to give an account of the geography of the world of *Dzam-boo-dee-pa*, where the Buddhist kings reigned. In this mythological geography, *Dzam-boo-dee-pa* refers to the earth generally, but that term is constantly confused by being sometimes applied to the continent of India only, the other parts of the world being considered as too insignificant whether in extent or in civilization, to be mentioned. *Dzam-boo-dee-pa* therefore frequently represents India prominently, and the world remotely.

The great earth, or substratum of rock on which *Dzam-boo-dee-pa* rests, is represented as being 82,000 *yoozanus* in depth. On this rock, rests *Dzam-boo-dee-pa* or the island of the *Dzam-boo* or *Eugenia* tree. It is broad at the north side, and to the south narrows like the fore-part of a cart. This represents roughly the form of the continent of India, which shows that the ancient books followed by the history, frequently by the term *Dzam-boo-dee-pa*, referred to India only. From north to south it is ten thousand *yoozanus* long, and the same from east to west.

In the great ocean outside and which surrounds it, are five hundred small surrounding islands. Ceylon is a prominent island to the westward. At the northern extremity of *Dzam-boo-dee-pa*, grows the *Eugenia* tree with golden fruit, the size of globular water-pots.

In the Himalaya, it is stated there are seven great lakes. From one named *Anau-tat-ta* proceed four great aqueducts. By one of these, a river issues through the elephant mouth into the western sea; by another, a river falls through the horse-mouth to the northern sea;

* This refers to the era established by king *In-za-na*.

† According to the Burmese Calendar, the year 2406 of religion commenced on the 13th of April, 1862, when the year 1224 of the common era commenced.

one through the lion-mouth to the eastern sea ; and one through the cow-mouth into the southern sea.

All the countries of India as mentioned in the *Maha Raza Weng* are enumerated below, but there appears to be some confusion, resulting apparently from some states having in the course of time subdued others, and from the historian not knowing, that some small States appear sometimes as members of a confederacy, in an extensive country occasionally called by one general name ; and at other times are lost in the establishment of a monarchy.

The region of *Meets-tree-ma-detha* or the central land, is bounded to the east by *Ga-dzeng-ga-la-ne-gon* village ; to the south-east by *Thal-la-wa-tee* river ; to the south by *Thé-ta-kan-nee-ka-nee-gon* village ; to the west by the Brahman village *Dho-na* ; to the north by *Oothi-rid-da-dza* hill. In the centre is the great *Bau-di* tree. Around are the sixteen great countries which are as follows :—

- | | |
|----------------|---------------------|
| 1. En-ga. | 9. Koo-roo. |
| 2. Ma-ga-dá. | 10. Pin-tsa-la. |
| 3. Ka-thee. | 11. Mits-tsa. |
| 4. Kaw-tha-lá. | 12. Thoo-ra-the-na. |
| 5. Wits-tsee. | 13. A-tha-ka. |
| 6. Mál-lá. | 14. A-wan-tee. |
| 7. Tsé-ti-ra. | 15. Gan-dá-ra. |
| 8. Wan-tha. | 16. Kam-bau-dza. |

There are also 21 great countries :

- | | |
|----------------|------------------|
| 1. Koo-roo. | 12. Weng-ga. |
| 2. Thek-ka. | 13. Wee-dé-ha. |
| 3. Kau-tha-la. | 14. Kam-bau-dza. |
| 4. Ma-ga-da | 15. Mad-da. |
| 5. Thee-wee. | 16. Beg-ga. |
| 6. Ka-lin-ga. | 17. Eng-ga. |
| 7. A-wan-tee. | 18. Thee-ha-la. |
| 8. Pin-tsa-la. | 19. Kath-mi-ra. |
| 9. Wits-tsee. | 20. Ka-thee. |
| 10. Gan-dá-ra. | 21. Ban-da-wa. |
| 11. Tse-ti-ra. | |

The great kingdoms are twenty :

- | | |
|-------------------|---------------|
| 1. Ba-ra-na-thee. | 3. We-tha-li. |
| 2. Tha-wat-tee. | 4. Mi-hti-ka. |

- | | |
|----------------------------|---------------------------|
| 5. Aa-la-wi. | 13. Kap-pi-la-wot. |
| 6. Kau-tham-bee. | 14. Tha-ké-ta. |
| 7. Oodz-dzé-nee. | 15. In-da-pa-ta-na-go. |
| 8. Tek-ka-shyo-la. | 16. Ook-ka-ta. |
| 9. Tsam-ba. | 17. Pa-ta-li-poot. |
| 10. Tha-ga-la. | 18. Dze-loot-ta-ra. |
| 11. Than-thoo-ma-ra-gi-ri. | 19. Theng-kath-tha-na-go. |
| 12. Ra-dza-gyo. | 20. Koo-thee-na-yon. |

Such were the countries in the time of Gautama.

The countries reigned over by all the great kings commencing from *Maha-tha-ma-dá*, and numbering three hundred and thirty-four thousand five hundred and sixty-nine kings were :

- | | |
|------------------------|------------------------|
| 1. Ko-tha-wa-tee. | 12. Kau-Thamb-bee. |
| 2. Ra-dza-gyo. | 13. Kan-na-gantz-tsha. |
| 3. Mi-liti-la. | 14. Raw-tsa-na. |
| 4. Bá-ra-na-thee. | 15. Tsam-ba. |
| 5. Kappi-la. | 16. Tek-ka-so. |
| 6. Hat-ti-poo-ra. | 17. Ko-thi-na-yon. |
| 7. E-ka-tsek-khoo. | 18. Ma-lit-ti-ya. |
| 8. Wa-tsee-ra-wot-tee. | 19. Kap-pi-la-wot. |
| 9. Ma-dhoo-ra. | 20. Kau-li-ya. |
| 10. Aree-ta-poo-ra. | 21. De-wa-da-há. |
| 11. In-da-pa-ta-na-go. | |

The first volume of the history then concludes with maxims for kings and people which need not be entered here.

The second volume opens with the following words :

“ In the first part we have narrated the history of the kings commencing from *Mahá Thama-dá* up to the time of the excellent *Phra Gautama*, there being three hundred and thirty-four thousand five hundred and sixty-nine kings in lineal succession. In this second portion we shall relate the history of thirty kings commencing from *Peim-ba-tha-ra* up to king *Dham-ma-thau-ka*.”

Of these princes it will not be necessary to relate more than what is essential in order to understand the history of *Burmah*. The history first refers to the country of *Ra-dza-gyo* and then follows the stream of Buddhist religion and authority, until it widens into the broad channel of sovereignty under *Dham-ma-thau-ka*, whose seat of empire was at *Pa-ti-li-poot*.

Thoodhau-dha-na, king of the Thek-ka state in the country of *Kap-pi-la-wot*, had a great friendship for *Bha-gee-nee-ya* king of *Ra-dza-gyo* in *Magadha*. The prince *Theid-dhat-ta* had also a great friendship for the prince of *Ra-dza-gyo*, *Beem-ba-thá-ya*. The latter died eight years before Gautama attained *neibban*, and his son *A-dzá-ta-that* succeeded. *A-dzá-ta-that* reigned thirty-two years until the year 24 of religion [B. C. 519,] when he was succeeded by his son *Oo-da-ya-bad-da*.

A-dza-ta-that formed a friendship with that base man *De-wa-dat*, and having murdered his father was condemned to hell; but after a long term of suffering he was to be permitted to be born as a *Pits-tsi-ka-Budha*. He was succeeded by his son *Oo-da-ya-bad-da* who reigned until the year 40 of religion, when his son *A-noo-rood-da* conspired and reigned in his stead.

In the year 72 of religion his descendant *Ná-ga-da-tha* was set aside by the people as one of a parrieide race, and a nobleman named *Thoo-thoo-na-ga* succeeded him. His history is as follows. In the country of *We-tha-li** the *Leitz-tsha-wee* princes assembled and consulted thus—"Our country has all the elements of greatness, yet is quiet when exertion is called for. Why are other countries constantly stirred up?" They decided that the country was quiet because there were no courtezans. They therefore caused the daughter of a wealthy man, one of their own race, to be so appointed. One of the *Leitz-tsha-wee* princes took her to his own house. She gave birth to a son. The child was put into a jar and thrown outside the city. The jar was found by some of the citizens, opened, and the child was taken and brought up by a noble. He was named *Thoo-thoo-na-ga* because the city Naga had uttered a sound like *thoo-thoo* which led to the discovery of the jar.

At a time when king *A-dza-ta-that* meditated an attack against *We-tha-li*, he sent the Brahman *Wa-tha-ka-ya* to *Gautama*, who replied that the *We-tha-li* princes observed the law and were destined to long greatness. The king said to the Brahman, "What shall we do?" The Brahman replied, "Make a show of banishing me from the country; I will first go and destroy the unanimity of the *We-tha-li* princes, and you can then march and conquer the country." In three

* *We-tha-li* appears to have been one of the States of the *Leitz-tsha-wee* princes?

years the plan was accomplished, and by this means, the child *Thoo-thoo-na-ga*, who had become a noble, was brought to *Ra-dza-gyo* and eventually became king.

King *Thoo-thoo-na-ga* lived in *We-tha-li*. After a reign of eighteen years, he died in the year of religion 90.

He was succeeded by his son *Ka-lu-thau-ka*. In his reign in the year of religion 100, the second great Council was held in *We-tha-li* under *Shen-ya-tha-tay* with seven hundred Rahandas. He died in the year of religion 118. On his death his son *Bad-da-thé-na*, with nine younger brothers, reigned for twenty-two years. In the year 140, the last of these ten brothers named *Pin-za-ma-ka*, was king. He was killed by one *Kho-mhoo-nan-da* who became king with the name of *Oog-ga-thé-na*. His history was as follows:—On the border of the country of *We-tha-li*, there lived a robber chief, who at the head of a large band plundered the country. Once, in plundering a party of merchants, a porter belonging to them joined the robbers. He in time became the captain of the band and was called *Kho-thoo-nan-da*. Gradually he acquired power, and at length usurped the throne, putting to death the king *Pin-za-ma-ka*.

Oog-ga-thé-na did not live long. His eight younger brothers succeeded him. The last of them was *Da-na-nan-da-meng*. He was murdered by *Dza-nek-ka* the Brahman, and princee *Tsan-da-got-ta* of the *Mau-re-ya* line was placed on the throne. He was king of all *Dzam-bu-dee-pa*.

The history of *Mau-re-ya* is thus: In the time of the Phra, some of the Tha-kee princes went and built a city in the Himalaya forests. It was called *Mau-re-ya* from peacocks being numerous there, or from the city being in the shape of a peacock's neck. *Dza-nek-ka*, the Brahman, was an inhabitant of the country of *Tek-ka-tho*. His father died early and he was brought up under the care of his mother. He when young was noted for his learning and accomplishments. It was predicted that he would become a king, but at the request of his mother he broke his canine teeth and vowed never to become a king. He came to the country of *Pa-ti-li-poo't*, in the reign of *Da-na-nan-da*. He became acquainted with the king's son, *Pap-pa-ta*, and persuaded him to leave the city and live in the forest. He endeavoured to find a person to substitute for prince *Pap-pa-ta* as successor to the throne and he found *Tsan-da-got-ta*. His history is thus related. Once the

country of *Mau-re-ya* was attacked and subdued. The queen being pregnant fled to the country of *Pa-ti-li-poot*, and there gave birth to a son. The child was put in an earthen vessel and placed near a cow enclosure. The cowherd found him and brought him up with his own children. A friend of the cowherd, a hunter, loved the child and asked for him. The child then was made over to the hunter. He displayed great power and ability, and the Brahman *Dza-nek-ka* hearing thereof gained possession of him from the hunter. The Brahman brought him up until he was full grown. He was named *Tsan-da-got-ta*. By an artifice *Tsan-da-got-ta* was induced to murder prince *Pap-pa-ta*. *Tsan-da-got-ta* then under the influence of *Dza-nek-ka* gradually collected forces, attacked villages, and at last expelled king *Da-na-nan-da* from *Pa-ti-li-poot*.

Tsan-da-got-ta then was consecrated king. He had a son born to him who was named *Bein-du-tha-ya*. *Tsan-da-got-ta* died after a reign of 24 years in the year of religion 186 = B. C. 357.

His son *Bein-doo-tha-ya* married a princess of the *Mau-re-ya* race, who gave birth to *Dham-ma-thau-ka*. This Prince appears to have murdered all his father's sons by other mothers than his own. *Bein-doo-tha-ya* either died naturally or was murdered in 214 of religion.

Dham-ma-thau-ka attended to the internal affairs of the country for four years before he was crowned, and in the year 218* of religion he received the *abeit theit*. His brother *Tei-tha* he appointed Crown Prince. Four years after being consecrated as king, he sincerely entered religion. The history of *Dham-ma-thau-ka* as the great supporter of Buddhism, the founder and encourager of missions, is narrated at considerable length. He discovered and opened the under-ground building in which the relics of Gautama had been deposited by *A-dza-ta-that*; he took them out and distributed them. In the year 234† of religion, he assembled the third general council presided over by *Mang-ga-lee-poot-ta-tee-tha-tay* and consisting of one thousand selected Rahans. He then turned his attention to the great object of establishing religion all over the world or in all countries contiguous to

* B. C. 325. On this subject see Cunningham's Bhilsa topos, page 74. He applies a correction of sixty-six years to this Buddhistical date, and gives good reason for doing so.

† B. C. 309. This is not the date of the third general council as given in Cunningham's Bhilsa topos, page 116, and to which the correction must be applied.

India. For the present history, it is only necessary to notice two out of the nine missionaries then sent forth. They are *Tau-na-ka-dham-ma-rek-khee-ta* to *A-pa-ran-ta* or Burma according to this history; and *Oot-tu-rá* and *Thau-na* to *Thoo-wan-na Bhoom-mee* or the Talaing country. In both those countries the missions were successful, and multitudes of men and women became Rahans. King *Dham-ma-thau-ka* died in the year 255 of religion.

The second volume of the history ends with the death of this king.

The third volume of the *Maha Radza-weng* commences with the direct history of the Burmese kings in the following words: "We shall now relate the first commencement of the long line of the *Mran-má* kings in the great country of Tagoung; the origin of all the kings who have reigned in the land; and also treat of the first foundation and the progress of divine religion in the *Mran-má* country, under the *Mran-má* kings."

The country which in the time of our lord Gautama is called *Tagoung*, was originally established by Abhi Radza. His history is as follows. Before the appearance of the lord Gautama, the king of *Kau-tha-la* and *Pin-za-la-reet*, wishing to ally himself with the king of *Kau-lee-ya*, sent a noble to demand one of the daughters of that sovereign. The *Kau-lee-ya* king from pride of race did not send a satisfactory answer. A war then arose, and the king of *Pin-za-la-reet* was victorious. The three *Tha-kee* kings of *Kau-lee-ya*, *De-wa-da-ha*, and *Kap-pi-la-wot* being conquered, their countries were destroyed. Afterwards they were once more restored to prosperity. At the time when the *Tha-kee* kings were thus depressed, *Abhi Radza* the king of *Tha-kya Tha-kee* race in *Kap-pi-la-wot*, in consequence of the disturbed state of *Mitz-tzi-ma-de-tha*, took with him his army, and went and established the country called *Then-ga-thu-ra-ta* or *Tagoung*.* *Abhi Radza* at his death left two sons, the elder named *Kan Radza gyee*, and the younger *Kan Radza ngay*. They quarrelled regarding their succession to the throne. By the advice of the wise men of the nation, they agreed to abide by the result of a rivalry in good works, and not of war. It was arranged that each was to commence at night fall to erect an *alhoo mandât* or religious building, and the Prince who first finished his building was to succeed to the place of the father.

* Tagoung is an ancient city now in ruins situated on the Irrawaddy river in about 23° 30' N. L.

Each selected a hill on which to erect a building. The elder brother commenced his building with heavy timbers and bamboos. The younger brother commenced with light timbers and covered it with white cloth and plaster, so it was finished in one night. In the morning when the elder brother saw that he had lost, he collected his followers and went down the Irrawaddy river. He then ascended the *Tha-la-watee* or *Khyen-dween* river, and established himself at *Ka-lé doun*.* At that time the tribes called *Pyoo kam yan* and *Thek* asked for a king, and the Prince made his son *Moo-doo-tseit-ta* king over the *Pyoo* tribe. “*Kan Radza gyee* went westward and established himself on the mountain called *Kyouk pan toun*† east of the river *Gits-tsha-bá*. He then became king of the country.”

Kan Radza ngay reigned in Tagoung the country of his father. He had thirty-one descendants who reigned successively in Tagoung. In the time of *Bhein-na-ká* the last king of that race, Chinese and Tartars from *Gan-da-la-reet* Province, in the country of *Tsein*, invaded the kingdom. The king was obliged to retire with his army to the *Ma-lé khyoung*‡ where he died. From thence his force was divided into three parts; one went eastward and established the nineteen Shan states; another division went down the Irrawaddy river and remained in the country of the *Pyoo-kun-ran* and *Thek* tribes, where the *Tha-kee* Prince *Moo-doo-Tseit-ta* had formerly established himself in *Thoo-na-pa-ran-ta*. A portion remained in *Ma-lé* with the chief Queen *Na-ga-tshein*.

At this time Gautama appeared in *Mitz-lsee-ma-detha*. The king of *Tha-wat-tee*, *Pa-the-na-dee*, *Kau-tha-la*, demanded a daughter in marriage from *Mahá-ná-ma*§ king of *Kap-pi-la-wot*. The king did not give him a pure daughter, but one born from a slave girl and named *Wa-tha-bha-Khat-ti-ya*. She gave birth to a son named *Wee-ta-thoo-pa*. When he had grown up, he went to see his relations in *Kap-pi-la-wot*. As they insulted him on account of his inferior birth he determined on revenge. After his father's death he thrice led his armies against *Kap-pi-la-wot* but was restrained by the expostulations

* This lies west of the Khyeng-dwen in about 23° N. L.

† This is a mountain in the northern part of Arakan. The story here related is found also in the history of Arakan. Vide Journal Asiatic Society, Vol. XIII. p. 34.

‡ Malé is on the Irrawaddy river, about eighty miles above Amerapoora.

§ It is presumed that after the death of Thoo-dau-daná the father of Budha Gautama, Mahá-ná-ma one of the same family succeeded to the throne.

of the lord Gautama. A fourth time Gautama seeing inevitable punishment due to the demerit of the Sakee Princes forbade him not. The Tha-kee race of *Kap-pi-la-wot* of which *Mahá-ná-ma* was then king was either destroyed, or dispersed among the neighbouring states of *Maure-ya* and *We-dee-tha gi-ra-dza*. Thus was that great country of *Kap-pi-la-wot* twice destroyed; once in the time of king *Kau-le-ya*, and once in the time of king *Mahá-ná-ma*.

At the time of this last destruction, one of the *Tha-kee* Princes named *Daza Radza* left *Mits-tshee-ma-de-tha* with many followers, and first established himself at *Mau-re-ya*,* called also *Mau-ringa*, and now *Mwé-yeng*. From thence he removed and established himself in the country of *Theng-dwai*. From thence he removed to *Malé* where he met the Queen *Na-ga-tshein*, and as they were of the same *Tha-kee-ya* race they were married. They then built the city of upper Pugn. There a son named *Wee-ra-ga* was born to them. They once more removed to the ancient capital of the *Tha-kee* race of kings called *Ta-goung* or *Theng-ga-tha-ra-ta* and called it *Pin-tsa-la-reet*, and hence the country is also called *Pin-tsa-ta-goung*. This king established regular government. By his two chief Queens he had twenty sons and twenty daughters, and the sons married their half sisters.

To this king there succeeded seventeen kings in regular succession, but their reigns were very short. The last of them was named *Tha-do-má-há-radza*. This king had no son. The chief Queen *Kein na-ree De-wee* had a brother named *La-bá-doo-há* and he was appointed *Ein-Shé-men* or Crown Prince.

At that time in the country of the *Pyoo* tribe the race of kings descended from *Moo-doo-tseit-ta* the son of *Kan Radza gyee*, as above related, was represented by *Tap-bco-la*. He was disturbed by attacks from *Dhi-ngya-wa-tee* or Arakan, and went with his people to the *Tha-gya* lake.

"As then we have related the first dawning of the Burmese country of *Ta-goung* before the lord Gautama appeared, now we shall proceed to narrate the history of *Tha-re-khet-ta-ya*.†"

* By this name is meant the country west of the Khyeng-dweng river now called the Kubo valley.

† This is the name of the ancient city to the east of Prome. It appears to refer to the Khatri or Rajpoot caste.

“In the fifth year after the lord Gautama attained to the state of Budha, two brothers named *Maha-poon* and *Tsoo-la-poon* asking leave from the Phra, built a monastery called *Tsan-da-kco-nan-tha* at the village of Say-gaing in the country of *Thoo-na-pa-ran-ta*.* The Phra also prophesied (that) ‘hereafter in the *Mran-má* country my religion will be long established,’ and accompanied by five hundred Rahandas he frequently came through the air before the monastery was finished; when the monastery was finished he received it in gift, and remained there seven days, and preached. At that time five hundred men and five hundred women in *Thoo-na-pa-ran-ta* became Rahandas. At that place was a hermit named *Theet-tsa-ban-da* who had attained the state of an Areeya. At his intercession the Phra left the impression of one foot on the *Theet-tsa-pan* hill; and at the intercession of the *Na-man-da Na-ga* he left the impression of the other on the bank of the Mán stream. Thus two firmly founded pagodas were fixed in the rock as if sealed down, and the Lord said:— ‘Hereafter my religion shall be long established in the countries of *Thoo-na-pa-ran-ta* and *Tampa-dena*.’† From thence the Phra went and arrived at the Pho-ooo hill ‡ To the south-east was the sea. On the water was the appearance of something floating and just appearing above the surface. A little *pwé* or bamboo rat lifted up its nose and did homage to the omniscient Phra. The Phra smiled at these two omens, and, in reply to his younger brother who asked for explanation, said, ‘Beloved Anan-da, in the year 101, after I shall have entered into the rest of *pa-ree-neib-ban*, five great omens shall be manifested here. They are, *first*, A violent earthquake shall shake the whole land. *Second*, where the Bho-oo peak now rises there shall be a lake. *Third*, the *Tsa-moon-than-my-eit* river shall be formed. *Fourth*, the earth

* This is on the Mán river which runs into the Irrawaddy from the westward near the town of Menboo.

† *Tampa-dena* is one of the ancient names for Ceylon. According to the practice of the Buddhist nations of Indo-Chinese to transfer to their own countries the name of Buddhist lands in the west, this name was given to Pugán and the surrounding country. The name was probably given after the books were brought from them and a reformation made in religion. Pugán was more anciently called *A-rimad-da-na*. This history, however, intimates that *Tampa-dee-pa* was the more ancient name. *Thoo-na-pa-ran-ta* is mentioned as a country in the Buddhist Scriptures. See Hardy's *Buddhism*, p. 259.

‡ This is the name of a peak on the west bank of the Irrawaddy near to Prome. Great changes no doubt have occurred in the course of the Irrawaddy river, probably within the historical period, about Prome. The rocks around Prome contain large deposits of marine shells, so that the Burmese had evidence of the sea having once reached there.

shall rise and form *Poop-pa-toung*.* *Fifth*, in the country to become *Tha-re-khet-te-ya*, the sea shall be dried up. In the time when those omens shall be manifested and fulfilled, that little *pué*, removed from his existing body, and become a man, shall be king over a great country under the name of *Dwot-ta boung*. In that king's reign, in the *Mran-má* country, my divine religion shall flourish and shall exist throughout long ages.' "

According to that divine prediction the Phra went to *parce-neib-ban* and in the year 40 of religion in the reign of *Tha-do-ma-ha Radza* king of *Pin-tsa-ta-goung* before mentioned, a mighty boar twelve cubits high ravaged the country. The Crown prince *La-ba-doo-ha* went forth armed to destroy him. The boar fled to the Shan country, and the prince followed. The glen where he entered the mountains east of the Irrawaddy is called *Wet-weng* (boar entrance) to this day. The prince chased him down the west bank of the Irrawaddy, though how the boar arrived there is not stated, and he crossed again to the east bank. As from his great height his belly was not wet by the water, the place he reached is still called *Wet-ma-tsicot*† (boar not wet). The boar then continued his flight down the east bank of the river until he came to an island near to *Tha-re-khet-ta-ya*. There the prince overtook him. The place is called *Wet-hlo-kuyen* to this day.

The prince now reflected that he was far from the country of Ta-goung, and that his story of having killed the boar would not be believed; and wearied with the world he determined to become a hermit in the place where he was. There were then no inhabitants near at hand except wild animals. In the jungle a doe produced a young one in the form of a human female child. The doe, startled by the cry of the infant, fled, and the hermit coming to the spot was astonished at the sight. The hermit carried the child to his cell, and brought her up as his own daughter. When she was grown up, he gave her the name of *Bhe-da-ree*. "Such is the story of the first establishment of the city of *Tha-ré-khet-ta-ya* by the hermit who was the brother-in-law of the king of Ta-goung."

In the very year when the Crown-prince *La-ba-doo-há* went forth to slay the boar, the queen of Ta-goung gave birth to twin sons. They

* The name of an extinct volcano about 200 miles north from Prome.

† This is a place below the petroleum wells in the Irrawaddy river.

were both born blind and named *Mahá-Tham-ba-wá* and *Tsoo-la-tham-ba-wá*. The king from shame ordered them to be killed; but the queen loving the children of her own bosom concealed them, until they were nineteen years of age. The king then having discovered that they were alive, again ordered them to be killed; but the queen had them put into a boat, with many days' provisions, and set them afloat on the Irrawaddy river. As they floated down the river, the boat struck against the branch of a *Tseet* tree. At that spot in after times was built the city of *Tseet Kaing*. As they proceeded down they met with a *Bee-loc-ma*, who gave them some medicine to restore their eyesight. The cure was effected, and looking up and seeing the sky for the first time they said, "The sky is as a cover; the earth is underneath," and hence the place they were passing was called *Myé-dái*. At length they reached the place at Prome* where their uncle the hermit dwelt. There they beheld the hermit's daughter *Bhe-da-ree* drawing water from the stream, with a gourd. As the water would not flow readily into the gourd they opened it. *Bhe-da-ree* then filled it and returned to her father's cell. She told him the cause of her quick return, and the young Princes being called, they told their story, and the hermit learned then, that they were the sons of his sister the Queen *Kein-naree-de-wee*. After this the elder brother Prince *Mahá-Tham-ba-wá* was married to the hermit's daughter *Bhe-da-ree*. This was in the year 60 of religion according to the *Mahá Radza Weng*, or, by the Burmese reckoning of the period of Gautama's death, 483 years before Christ. From this time commences the history of the monarchy established at *Thare-khet-ta-ya*, and no further notice is taken of Tagoung and the upper country of the Irrawaddy until some centuries later.

Note on the etymology of the word Myan-ma or Mran-má.

In the Journal of the Asiatic Society No. 1. of 1853, is an interesting paper by Mr. B. H. Hodgson, on the languages of the Indo-Chinese borderers, compared with the Thibetan and Himalayan tongues. In that paper Mr. Hodgson appears to conclude that the term Burma or Burmese, which is the Europeanized form of the name by which

* See Journal of the Asiatic Society, Vol. XXV. p. 173, for an account of the pagoda built upon that spot.

that people call themselves, can be traced to the native name for man. This, however, is open to some doubt; but Mr. Hodgson's general conclusion that the languages of the Himálayan, Indo-Chinese, and Thibetan tribes are of one family is fully justified.

The name by which the people known to Europeans as Burmans or Burmese call themselves, is written by them Mran-ma and sometimes Mram-ma, and is pronounced Ba-má. The Arakanese call themselves Ma-ra-má which is a variation of the same word. The questions involved are,—

1st. Does the word Mran-ma contain the root signifying man in some of the Indo-Chinese dialects?

2nd. Is the word Mran-ma directly derived from the name for man generally, and on that account used as the national designation of the Burma?

3rd. Can any other origin for the term Mran-ma be found, from which it is more likely to be derived?

It is shown by Mr. Hodgson that in many of the above languages *ma* and *mi* mean *I*, and *man*, (pp. 5, 34, 36 and 63), and hence it is concluded that the etymology of *Burma* or Burmese is recovered. The word *Burma* or Burmese no doubt is the European form of Ba-má. Is the written form *Mran-ma* the original, of which the spoken form *Ba-má* is a mere colloquialism? or is the latter the real original expression of the name for the race? The Arakanese, it may be noted, do not use the form *Ba-má* and therefore are never called by Europeans Burmans or Burmese.

The root *mi* in the Burmese language has now no known reference to the pronoun *I*, or to *man*, as a general term, whatever it may formerly have had. It now means female; with the prefix *a* it means mother, and sometimes a daughter. As an affix to the word *tha* or *Sa*, *child*, it signifies a female *child*. The root *ma* has the same general meaning, *female*; but has a more dignified signification than *mi*. It is also applied to female animals. The word for woman, *Mien-ma* or *Mi-ma*, is probably the union of the two forms of the root representing female, and is applied to woman as the female *par excellence* (see p. 66 of Mr. Hodgson's paper). The personal pronoun *Nga*=*I*, is both masculine and feminine. But though I cannot agree that the root *mi* or *ma* appears in the word *Mran-má*, that root may possibly appear in the Burmese word *myo*, *mro* or in its Arakanese

form, *mru*=*race*, and *seed*; possibly also this word may originally have signified *man*, in the Burmese as now in the Mrú language, (see p. 34). Mr. J. R. Logan in the Journal of the Ind. Arch. for 1857, Vol. II., observes "The root of Mran-má is *ran*, one of the forms of a widely spread Himalaic name for man. Karen has the same root, with the guttural in place of the lateral prefix." I have not been able to satisfy myself as to the grounds on which this observation is founded.

The question still remains, whence the word *Mran-má*, which is pronounced *Ba-má*, and in the Arakanese form *Ma-ra-má*, is derived?

I believe it to be a modern appellation adopted by the people since they became Budhist, and derived from the Pali word *Brah-ma* signifying celestial beings, as shown in the text. Hence it really has only an accidental similarity to the word for man in some of the Indo-Chinese dialects. It is much as if the *Angli* had adopted the national name *Angeli* with their Christianity, with this difference, that we know for certain that the *Angli* originally so called themselves, but we do not know for certain what the Burmese called themselves, before they adopted the name *Mran-má*. The pride of the people caused them to assume this as their national designation. The only names for the ancient tribes which may have become the *Mran-ma* nation, which we are acquainted with, are *Pyoo*, *Kan-yan* or *Kan-ran* and *Thek* or *Sak*.

Is it possible that in adopting the word *Brah-ma* as their national name they kept in view also their native root *ma* as Mr. Hodgson would appear to conclude? This I will not venture to affirm, but of the direct origin of the present national name I have no doubt. Nor need it cause surprise that a people should have adopted a foreign term to designate themselves. With their religious instructors they received knowledge of every kind. The districts of their country were named after the countries of their teachers. Even their great river, known in the vernacular as *Myit-gyi*, received an equivalent term in Pali,—*E-ra-wa-ti*; and their capital city always has a Pali name. From the history it is evident that the name *Mran-má* was not adopted until after several tribes had been united under one powerful chief, by whose fiat the name would readily have been adopted.

With reference, however, to the root *mi* and its appearance in the word *Mien-ma* or *Mim-ma* (woman), it is curious that the Chinese of Yunan call the Burmese *Mien* or *loun-g-mien*, and that is the name

given to them by Marco Polo. I cannot say how the Chinese got the word, but it is possible that *Mien* was the original name for the race, and contains the root meaning man. However that may be, the word in this or any similar sense is now entirely lost among the Burmese, excepting as above noted in the term for woman, and it may be in *Mru* (race). It does not appear as the name of any of the tribes with which the Burmese might be supposed to be immediately connected.

Observations.

Having traced thus far the legends of the Burmese race from the earliest period, down to the time when a new dynasty was established near Prome, about three hundred miles lower down the Irrawaddy than the ancient capital Tagoung, it will be convenient to pause, and enquire how far we can discern any true historical basis in the legends and tales which have been narrated.

The physiognomy and the language of the Burmese people, as well as those of the adjoining tribes, proclaim them all to belong to the same family of nations as the tribes of Thibet and the Eastern Himalaya. Whence did they come? and how did they arrive at their present country? The theory of Prichard in his *Natural History of Man* on this subject is probable, is supported by existing facts, and accords with the physical geography of the regions north of the countries now occupied by the Indo-Chinese races. That author thus refers to those peoples. "The vast region of Asia forming the south-eastern corner of that Continent, which reaches in the sea border from the common mouth of the Ganges and the Brahmaputra, to the Hoang-ho, or Yellow River of China, and even further northward towards the mouth of the Amur or Selinga, is inhabited by races of people who resemble each other so strongly in moral and physical peculiarities, and in the general character of their languages, as to give rise to a suspicion that they all belong to one stock. With the rivers which descend from the high country of Central Asia, and pour their diverging waters on all sides, after traversing extensive regions of lower elevation, into the remote ocean, these nations appear also to have come down, at various periods, from the south-eastern border of the Great Plateau; in different parts of which, tribes are still recognised who resemble them in features and language."

To the great central region of high Asia, Prichard traces what he terms the five nomadic races, namely the Ugrian, the Turkish, the Mongolian, the Tungusian, and on the south-east the Bhotiya, "the mountain people who on the northern boundary of Hindustan have appropriated the name of Tartars, though they have no right to that celebrated appellation, which belonged originally to the Mongolian tribe who inhabited the banks of the lake Bougir." And again, "If we were at liberty to hazard a conjecture as to the origin of their nation, it would be, that all the people who inhabit the low countries of south-eastern Asia, from the mouth of the Amur, or at least from that of the Hoang-ho, southward and westward as far as the Brahmaputra, are offsets from one of the great nomadic races of high Asia, namely from the Bhotiya, who occupy the southern margin of the great central upland." This conjecture is in a great measure confirmed by the researches of Mr. B. H. Hodgson, who, in the paper already quoted, observes that "One type of language prevails from the Kali to the Kuladan, and from Ladakh to Malacca, so as to bring the Himalayans, the Indo-Chinese, and Thibetans into one family."

It is reasonable to conclude that tribes leaving the south-eastern margin of the great plateau of central Asia, early in the existence of the human race, would naturally follow the downward course of streams and rivers. Among the earlier emigrants from that part of Asia towards the south, as far as we can now discover, were the ancestors of the present *Mon* or *Talaing* people, the aborigines, so to speak, of Pegu. It is also probable that the Karens left their ancient dwelling-place at an early period. They have remained for the most part up to the present time uninfluenced by Buddhism, and with their language unwritten, until about the year 1830 A. D. Their traditions of their own origin, or at least of the route by which they arrived at their present seats, are therefore more trustworthy than those of the Burmese or of the Talaings are, regarding themselves. Many of these traditions are preserved in a small volume written by the Rev. Dr. Mason, Missionary to the Karen people. It is entitled "Traditions of the Elders." While the traditions or legends of the Burmese, influenced by the source whence they derived their religion, and by the ambition of their kings to trace descent from the Buddhist sovereigns of their holy land, refer to India as the cradle of the royal race, and almost seem to derive the great body of the people from

the same country, the more trustworthy traditions of the Karens point to central Asia as their ancient home.

Their traditions say, "We anciently came from beyond the river of running sand, and having marked out Zimmay (two hundred and fifty miles north-east of Maulmain), for ourselves, returned. Afterwards when we came to dwell there, we found the Shans occupying the country. Then the Karens cursed them, saying, 'Dwell ye in the dividing of countries.'"

The countries in which Europeans first came in contact with Karens have only lately been occupied by them, but the mountain country between the Salween and Sitang rivers, has probably been theirs for many ages.

Dr. Mason points out that Fa-Hian, the Chinese pilgrim to India of the fourth century, also speaks of crossing the "river of sand" or great desert between China and Thibet. Further it is stated, "Their traditions point unequivocally to an ancient connection with China; for Tie or Tien is spoken of as a god inferior to Jehovah,* and offering to the manes of their ancestors is as common among the Karens as it is among the Chinese." It is evident "the river of sand" of the Karens must be the great sandy desert of Mongolia, stretching for many hundreds of miles along either side of the 40° of North latitude. The story of coming to Zimmay under a chief to inspect the country, and then returning, must be accepted as the modern version of the fact, that about Zimmay they were stopped in their progress south along the water-shed range, between the Salween and Menam rivers, by the previous occupation of the Shan race. The Karens are mentioned by Marco Polo, and appear then to have occupied the country east of Bamo on the upper Irrawaddy.

Some of the religious traditions of the Karens are remarkable. They are distinguished from all the Indo-Chinese tribes with which I am acquainted, by the knowledge they have of the existence of one eternal God. He is not worshipped, because, as they appear to suppose, he is angry with them. It is impossible to conjecture with probability how they acquired this knowledge. They believe also that they once possessed books. Notwithstanding what has been said by some writers as to the "Caucasian countenances," the long faces, and "straight noses" of the Karens, I must uphold that their national

* Or Yu-wa, the name given by the Karens to God.

physiognomy is essentially Indo-Chinese, and their speech connects them with the same family. In every Indo-Chinese tribe, occasional exceptions to the general flat physiognomy are met with. These are almost always among the men. The women have more frequently the true type of Mongolian or Bhotiya face.

Such tribes as the Burmese, the Karens and the Mon would readily find their way from central Asia by the courses of the rivers Salween and Mee-nam towards the south. Some would be led westerly, and so gain the valley of the Irrawaddy in the upper course of that river. This, the Talaings and Burmese probably did at an early period,* while the Karens kept for ages to the mountains bordering east and west of the Salween and Mee-nam rivers, and only lately came into the Irrawaddy valley and along the mountains bordering the sea-coast as far as the 12° N. L. They may be classed in three great divisions, having numerous tribes and dialects, but all possessing the same characteristics as far as they have been observed, up to the 20th degree of north latitude.

It has already been mentioned that the people called by Europeans Burman or Burmese, called themselves *Mran-ma*, a name which is generally pronounced by them *Ba-má*. This word, as has also been stated, is of foreign origin. From the history we learn that at an early period there were three tribes in the valley of the Irrawaddy, who appear to have been the progenitors of the present nation. These

* Mr. J. R. Logan remarks upon this subject as follows :

"The present position of the *Mon-Anam* nations might lead us to suppose that they moved into Ultra-India, and thence into India. But the relation of the *Mon-Anam* to the Vindyan dialects shows, that the Dravirian traits of the former were wholly or chiefly acquired in Bengal, and renders it probable that they did not reach the south by the basin of the Irrawaddy, but by that of the Tsang-po Brahmaputra, like the later Tibeto-Burman tribes. How far Ultra-India was then inhabited, and what languages were there spoken, cannot therefore be ascertained from the character of the *Mon-Anam* languages." Again, "The *Simang* and *Anda-manni* are the purest remnants of a pre-Himalaic colony, and it is probable that similar Dravido-Australian tribes occupied it, so far as it was inhabited, before the *Mon-Anam* race entered the region." Journal, Indian Arch, pp. 156, 157. Among the traditions of the *Mran-má* race in Arakan, are traces of the existence of a hateful race of men, which existed on the sea coast, when the *Mran-mas* entered the country. They are called in the vernacular *Bee-loo* which implies a monster, or cannibal, in human shape. It is from these beings that the country received its Pali name of *Rek-khaik* and hence its present name *Ra-khaing*. *Rek-khaik* appears to have the same general signification as the vernacular *Bee-loo*. The Pali name being given to the country would seem to show that some *Bee-loos* were still there, when the Buddhist missionaries entered Arakan. The word *Bee-loo* appears to answer generally in popular meaning to the English Ogre. There are no traces of the *Mon* people ever having passed through Arakan.

tribes are called *Byoo* or *Pyoo*, *Kam-yan* or *Kan-ran*, and *Thek* or by the Arakanese *Sak*.* They probably were three allied tribes, more closely connected with each other than were others of the same original stock, settled in the upper Irrawaddy valley, or on the adjoining mountains. I see no reason for doubting that they had found their way to the valley of the Irrawaddy by what is now the track of the Chinese caravans from Yunnan, which track debouches at Bamo on the river. There they probably remained for many ages without being disturbed by any superior tribe. The history of the Burmese being written under the direct influence of the kings, it is not surprising that every effort should therein be made to show, that the royal race is descended from the kings of those people who brought to the Burmese letters, science, and religion; whereby the savage Indo-Chinese tribes of the Irrawaddy were civilized and made into a nation. Accordingly we find that the foundation of the state of *Kap-pi-la-wot* by a tribe of Rajpoots is carefully described, and as it appears to be admitted to be an historical fact that *Kap-pi-la-wot* was attacked, and the people dispersed, even during the life of Gautama, a previous emigration from thence to Burmah under Abhi Radza is invented for the national history. This name Abhi is native not Pali, signifying an ancestor in the fourth generation, and the names of his two sons, both called Kan, with the Pali word for king and the native terms elder and younger, added, appear to refer to them as acknowledged chiefs of the *Kan-ran* tribe. Under the two sons of Abhi Radza a separation of the tribes or of the people under their sway takes place; the elder branch going westward and settling in the country now called Arakan; the younger remaining in the valley of the Irrawaddy. In this legend there appears to be a germ of truth. The Arakanese also have the national name of *Mrau-ma*. The country they inhabit received the Buddhist name of *Rek-khaik* from the monsters believed to inhabit that wild unknown coast, and hence the modern native name *Ra-khaing* and the European Arakan. But this name has no connection with the race of the people. The Arakanese being of the same stock as the Burmese, and still acknowledged to be the elder branch of the family, undoubtedly entered their present country from the eastward, that is from the upper valley of the Irrawaddy, as their own

* *Sák* is still the name of a small hill tribe in Arakan. It is similar in sound to the name of the tribe Gautama belonged to.

traditions attest ; and it appears not improbable that this movement may have been made by the mountain passes which *Kan Radza-gyee* is described as having traversed to go westward. But according to the history this event occurred thirty-one generations of kings before the time of Gautama. That race, at the end of the thirty-first king's reign, died out in Tagoung, or rather was driven out by an invasion of northern hordes. A female descendant of the kings was preserved, and when the *Sakya* race of *Kap-pi-la-wot* was destroyed in the time of Gautama, or about the middle of the sixth century B. C., one of the princes of that tribe named Dazá Radza is again described as coming from *Kap-pi-la-wot* to the Irrawaddy, to continue the ancient race in that region. That wild Indo-Chinese tribes should find their way from the bleak north, down to warmer and more fertile climates of the south, is credible ; and that after reaching the Irrawaddy they should proceed westward across the mountains, and so reach the sea, is not improbable, as the more direct route down the Irrawaddy was already occupied by the *Mon*. That such indeed was their course is borne out by existing facts. But if we consider the present state of the countries lying between Bengal and Burmah, from Cachar eastward to the valley of the Irrawaddy ; and consider also the difficulties for travelling over that route, which must have been presented twenty-five centuries ago, the supposed emigration, either for conquest or colonization, by the comparatively civilized tribes of India, to the barbarous wilds lying east of Tipperah and Cachar, will appear very improbable. On the other hand it is highly probable that religious zeal would carry missionaries wherever a route for trade existed, however wild and dangerous that route might have been. It appears probable that a trade did exist from early times through eastern Bengal *viâ* the upper Irrawaddy to China.* Traffic is frequently carried on by very difficult routes, and by paths which people well advanced in civilization, in a fertile and extensive country, would not follow in search of a land to colonize. Merchants will venture into such countries, as is exemplified in the way the wild tribes east and northeast of Arakan are now supplied with salt, and other necessities of life. Where traders go for love of gain, missionaries will go from religious zeal. From these considerations then, while the passage of Buddhist Missionaries to Burma by

* The part of China bordering on Burma is called Tsein by the Burmese. Was the Indian name *Cheén* derived from this source ?

the difficult paths in question might be accepted, the supposed immigration of any of the royal races of Gangetic India to the Irrawaddy by the same route, in the sixth century B. C. or even later, will appear very improbable. Those tribes appear to have regarded Gangetic India as the favoured land of the earth, and would scarcely have emigrated to the savage country east of Bengal. There is indeed no good reason for supposing that any missionaries went to any part of the country now called Burma before the year 234 of religion,* when sent in the reign of *Dham-ma Asoka* as related in this history. But is the record of of *Yau-na-ka-dhamma-rek-khee-ta* being deputed by the third great council as missionary to Burma true? It appears not. The Buddhist writings preserved in Ceylon inform us that *Oot-la-ra* and *Thau-na* were deputed as missionaries to *Thoo-wan-na-bhoomee*. By that name no doubt is meant the country inhabited by the Mon or Talaing race, and their chief city then was on the site of the present *Tha-tung* lying between the mouths of the Salween and Sittang rivers. No doubt the missionaries reached it by sea. That gold was anciently found in that vicinity is testified from the Burmese name of Shwe-gyeen, literally "gold washing," now borne by a town on the Sittang, and gold is still found there, though probably in diminished quantity to what it was anciently. This no doubt was the origin of the name "Aurea regio" of Ptolemy. This history assumes that the Pali name *A-pa-ranta* means Burma. There is not the slightest reason for this conclusion. The word means western country and we must look westward from Gangetic India to find it. The fact is the modern Burmese, jealous of the Talaing people having beyond all doubt received a Buddhist missionary in the time of the great *Dhamma Athauka*, determined to appropriate a great missionary to themselves. Portions of their country were also, after the fashion of all the Indo-Chinese countries, named from the Buddhist scriptures, one Province being called *Thoo-na-pa-ran-ta*, and this name lent a specious support to the modern fraud or delusion of *A-pa-ran-ta* signifying Burma. But many other circumstances seem to show that the *Mon* or Talaing race, received Buddhism before the Burmese did. Although the conversion of the people of Suvanna Bhumi was planned by people in Gangetic India, it is not probable that so essentially a sea-hating people had their own

* B. C. 308 or twelve years before Alexander crossed the Indus.

ships to convey the missionaries across the Bay of Bengal. Then how did they arrive at their destination?

We may be sure that the mission to *Suvanna Bhumi* was not planned like a voyage of discovery to an unknown land, but was determined on as a mission to extend religion to a country already known at least on its sea-coast, and the inhabitants of which were considered to offer a fair field for success. It is probable that the people of the Coromandel Coast already had settlements on the Arakanese and Talaing coasts as places of trade, and the Buddhists of Gangetic India would in all probability resort to some of the ports on the east coast of the continent, and not far from the head of the Bay of Bengal. At that time it is probable that the people of Telingana carried on commerce with *Suvanna Bhumi*, and the Buddhist missionaries would embark in their ships.

It has already been mentioned that the Talaing people call themselves *Mon*.* They are called Talaing by the Burmese. How came the latter to give them this designation? Certainly it does not bear the sound of an Indo-Chinese word. It is probably derived from the word Telinga, and hence it appears that the tribes of the upper Irrawaddy, separated during long ages from the kindred tribes to the south of them, only came to know the Mon after these latter had settlements of Telingas on their coast.† These people no doubt extended their commerce into the interior, and hence the name, easily changed into *Talaing*, came to be given to the whole population. The same result of a partial knowledge of a leading race may still be seen. Until comparatively of late years, the Burmese mixed up English and all Europeans with the natives of India in the one common appellation of *Kuld* or western foreigners; and it is only since the war with the

* The Rev. Dr. Mason in his work on Burmah states his opinion that the Mon language is entirely distinct from all the Indo-Chinese languages of the tribes adjoining, and considers that *Mon* comes nearer to the *Kole* or *Ho* language as depicted by Major Tickell in the Journal of the Asiatic Society, Vols. IX. and X., than any other. Mr. J. R. Logan considers "the radical identity of the native pronouns, definitives, and numerals of the Kol with those of the Mon-Anam group as established." Both "groups in their glossarial basis, are branches of one formation, much more akin to Tibeto Burman than to Dravirian." *Jour. Ind. Arch.* 1859, p. 66. For the connection between all the languages of the southern division of the Turanian family, see table No. IV. in Max Müller's *Science of Language*.

† There is said to have been a *Hindu* colony at Maulmain, the site of which was called Ramapoora, vide Crawford.

British of 1825-26 that they have learnt to distinguish between the more prominent of the nations lying west of them.

But the fact still remains that the Burmese received religion and letters from India. Did they receive these through the Talaings or from an independent source? It is certain that they had no direct intercourse with the sea probably until the second century of the Christian era. Their alphabet differs in some degree from that of the Talaings, though both are formed on the Deva Nagri model. The circular form of the letters of both indicates the influence of the Tamulic letters. The Burmese appears the more perfect of the two, and has probably been formed at a later period than the other. It does not appear that the Burmese people received their religion and letters through the medium of their cousins the Arakanese, for that people refer to the eastward as their own source of both. The passage of Indian Buddhist missionaries therefore from Gangetic India through Bengal and Munnipore to Burma, is a probable event, but it took place much later than has been represented. The only direct evidence we yet have on this subject, is the discovery of a Buddhist image at the ancient capital Tagoung, bearing an inscription in the Deva Nagri character as described by Colonel Burney in the 5th volume of the Journal of the Asiatic Society of Bengal, page 157. This image was found to have a Sanscrit inscription, being the well known text of *Ye-dham-ma* &c. &c. This is not the only inscription of the same kind that has been found at Tagoung, and the fact appears to indicate that Tagoung received missionaries direct from northern India. The character in which the above text is written on the base of the image is considered by Prinsep as coinciding with the letters of the inscription No. 2 on the Allahabad Buddhist pillar.

We may then conclude that the rude tribes inhabiting the valley of the upper Irrawaddy, who at that time, like the hill tribes of today, worshipped only the spirits of the woods, the hills, and the streams, were converted and civilized by Buddhist missionaries from Gangetic India. A monarchy was then established at Tagoung, which gradually extended its authority, and appears from the history to have been overturned by an irruption of (so-called) Tartars and Chinese. The names given to the invaders are *Ta-ret* and *Ta-rook*. The latter word is evidently the same as *Turk* and is applied at the present day by the Burmese to the Chinese generally. The destruction of the kingdom

of Tagoung led to the establishment of a monarchy at *Tha-re-khet-te-ya* near the modern Prome. There, according to the history, a descendant of the ancient kings of Tagoung, after a series of wonderful events, succeeded to the throne of the king of the Pyoo tribe, which people was up to that time dominant in the country round Prome. Whatever this event as told may really mean, we may consider it as certain, that the tribes dwelling in the country round Tagoung, where Buddhism and some degree of civilization had been established under a powerful dynasty, were overwhelmed by a horde of invaders from the north-east, and that many of them found a refuge among their kinsmen the Pyoos.

The present kings of Burma, as has already been stated, claim descent from the ancient Buddhist sovereigns of *Kap-pi-la-wot*. It may not be out of place here to mention some of the Indian and Sakyan customs preserved by the Burmese royal family. Among these are the marriages of half-brothers with half-sisters, a practice which does not exist in any other family in the kingdom; the ceremony called *a-beit-theik* or pouring out of water on the accession of a new sovereign; preserving unmarried the king's eldest daughter; the figures of a peacock and of a hare, symbolical of the sun and moon, and typifying descent from the solar and lunar races, being painted on the king's throne. For the same reason the figure of a peacock is borne on the royal standard. One of the royal titles is "sun-descended monarch," and a title of honour frequently bestowed even on foreigners is that of "Member of the race of the sun;" while the badge of nobility is the east-thread of the Brahman and Rajpoot tribes represented by golden chains worn slung from the left shoulder, across the breast and back, to the right hip. These and some other customs are tenaciously adhered to by the royal family of Burmah, who consider themselves as ethnologically and religiously the descendants of the Buddhist kings of *Kap-pi-la-wot*.

Account of further intercourse with the Natives of the Andaman Islands.

(Extract from a letter from COL. TYTLER, Superintendent of Port Blair,
dated the 14th January, 1863.)

I enclose notes from our daily interview with the aborigines; though not very interesting, still they may afford some idea. I think the time has now come when we may reasonably expect a friendly intercourse with them;—pray let me know your views; this is the first time they have ever been so friendly, and their women are now coming forward. Smith and his crew have beyond all doubt gained their confidence, so I will encourage him as much as possible in this important duty.

For upwards of a month a body of aborigines have been seen at North Point and in their canoes in North Bay, and when boats have gone near them, they have evinced a friendly feeling towards Europeans, although they are distrustful to natives, and on one occasion they entered a boat containing a crew of Europeans, and danced; this has induced me to desire that some, if possible, could be persuaded to visit Ross Island in order by kindness to establish a friendly intercourse; accordingly I suggested to a party of the Naval Brigade to carry out if possible my views; and on the 7th inst., Smith a Petty Officer went over with six men in the jolly-boat, and found the natives very friendly; they came down to the boat, and received bottles, plantains and pieces of old iron which were given to them, and in return they gave six bows and a lot of arrows and waist belts; this is a large party, and a fresh arrival here, they are all evidently strangers.

January 8th.—Smith and the same party of Europeans went over again in the morning and had a long interview with them, they gave their bows and arrows, and anything else they had about them, willingly in exchange for biscuits and plantains; this is the first time they have ever parted with their bows in such numbers. At noon, Smith and the same crew went across again to induce some to come over to Ross Island; though about 24 came down to the boat they did not like staying in her; at last two of them, a boy and a man, got into the boat, and as they shewed an inclination to cross over, they were brought to Ross Island where they had clothes given to them; they then walked up the hill to the Superintendent and then to the barracks; they shewed no signs of fear, only did not like being separated; they were much taken

with a looking-glass, and kissed it to see what it was, and then looked behind it to see who was there; the woollen floors of the bungalows and barracks astonished them at first; they seemed to wonder at the noise made when walking. They soon however got over that, and then danced vigorously, thumping as hard as they could and slapping their chests, at the same time singing; the boy was about 18 years old and the man about 25; the former shewed great intelligence, and both appeared docile; after remaining two hours they were taken back with lots of presents.

9th.—Smith and his crew going across this morning, the natives came down without hesitation, and several wanted to be taken to Ross Island; five were brought over, one of whom was over yesterday; all the way across he was talking to the others and pointing out the different places, and on reaching Ross Island he took the lead on shore. On coming into the officers' quarters where they were at breakfast, they wanted every thing they saw on the table, and did not scruple to help themselves to whatever they fancied. They were all young men, very short, from 4 ft. 6 in to 4 ft. 10 inches in height, roughly tattooed, very black, and all except one quite bald; the hair is very woolly, and very thick and short; the hair of those that were quite bald had evidently been shaved;—one had a little crop of hair on his head; they were taken to see the pigs and were very much astonished at seeing such large ones, and seemed to wonder why they were shut up. A box was put up for them to shoot at with their bows and arrows;—they shot very well at 80 yards, but beyond that they were uncertain, though they shot with considerable force. A pig was given to them to take away, and some dogs; on taking them back, three women were seen, the first that have ever shewn themselves to Europeans, and some of the men went on shore, and into the jungle; the natives wanted Smith and his crew to stop with them and sleep; they made signs that they would soon make a hut and bed; their huts are the simplest things possible—three or four ratans stuck in the ground and bent together at the top, and a few leaves laid on loosely at the top; the height of them from the ground is only three feet, and for all the shelter they afford, one might as well be under a tree or bush. The fondness they evince for children was unmistakeable; when they saw mine, they stroked the head of my little son, who has long flaxen hair, and carefully tried to re-part the hair when they had

ruffled it a little. I mention this trifling incident to shew that they are not devoid of feeling, however savage they may have become from their miserable wild life, and I have no doubt but that the time has now arrived when we may reasonably hope to reclaim and civilize these children of nature. As they trust Smith and his crew, who certainly have gained their confidence, I will endeavour through their agency to accomplish my object.

10th.—It was some time this morning before any natives came down to the boat on its going across;—they probably were gorged with all they eat yesterday, for they had also killed and eaten the pig that had been given to them; but by going into the jungle to their camp, some were soon induced to come down, and also one of their women and two men; the woman came into the boat, and came to Ross Island; one of the men had been over on both the former occasions, and although clothes had been given to him each time, still he came over in a state of nudity; the woman also, with the exception of a waist belt, with a buff passing between her thighs, was quite naked; she was very timid and kept a tight hold of the man's hand, and was very observant of every thing; a large pig was shot for them to take away, and they stood by when the gun was fired, without expressing any fear or wonder as to how the pig was killed.—On taking them back, the natives crowded round the two that had been to Ross Island and had a long talk; they evidently had been afraid that we should have kept the woman, and were delighted to see her safe back; the woman was about 20 years of age, smaller in height than the men, very black and excessively African looking, —no hair on the head but a thin line in the shape of a long horse shoe extending from the centre of the head downwards, so, Ω, and the skull daubed over with clay; for decency's sake, the sailors put a sort of jacket and gown around her. One of the men had his right foot amputated, and his right ear nearly cut off,—evidently an old warrior, and about 40 years of age, but not grey in his woolly head of hair;—the sailors made a crutch for him with which he was delighted and used it well;—the other man was about 30 years old.

11th.—Two men and a woman were taken this morning up to Chatham Island, and were there photographed, they were then brought over to Ross Island—the woman was very lively, and laughed a great deal, going about any where without the slightest alarm.

She had her head shaved, like the men ;—a little patch of woolly hair was left on the back of the head,—her height was 4ft. 4½ inches. The men appear to make the women perform all the work, and do not themselves carry any thing but their bows and arrows, and to-day when the boat got back from Ross Island, although only three women were on the beach and about twenty men, the women were made to carry all the things from the boat ;—the men helped in cooking the pig ;—the woman who came to-day was rather good looking, and about 20 years of age, very black, but with a pleasing countenance ;—she frequently repeated the name the sailors had given her (Madam Cooper—the former one being called Queen Nic)—she was very much struck with the appearance of our little children, and begged to have them to kiss ;—great respect appears to be shewn by the men towards the women, who appear almost to command the men, notwithstanding that they seem to do all the work for them ; this may be owing to the apathetic nature of the men ; they give every thing up to the women, who freely take from the men any presents they may have received. Amongst themselves they have a kind and friendly feeling ;—they appear to love dogs and small animals, which they hold and nurse with affection. I remark the men have an aversion to carrying anything, for when presents are given to them they try to get the sailors or even the convicts, to carry them. Both the men had their heads only half shaven, which gave them an odd appearance.

12th.—The second Launch went over with Smith and his crew, and remained there all day. Some of the men went on shore and cleared away a piece of ground on which they will build a hut ;—the natives watched the proceedings very attentively, but on trying to get them to do anything in the shape of work they only laughed, and would try for a few minutes and then give up and point to their arms and legs. On the Launch returning for the evening, five men and three women came across, and were taken to the barracks, and a pig given to them for supper,—they singed the hair off first and then cut it up into joints and chops ;—they had a common knife to do this with, and no butcher could have done it better,—each joint came off as easily as possible,—they never missed the joint or had to cut twice. A room was given them in the barracks, and they passed the night quite quietly, —before dark they were rather anxious, and seemed to wish themselves on the other side again, but when they got their supper that wore off ;

in the evening they sat outside near a fire and roasted plantains, yams, and fish, and were not at all timid, and quite pleased

13th.—The Launch started from Ross Island with them, taking portions of a hut to be erected on North Point for them; but after proceeding some distance, it was, owing to an accident obliged to put back to Ross Island, so the natives or rather aborigines amused themselves by entering the bazar and receiving presents of rings, &c. &c. from the convicts and shop-keepers. In the evening, the Launch put off again, and as it was late when they reached the other side, the aborigines would not land but returned to Ross Island and slept in the boat with the sailors.

14th.—The Launch went over to North Point with the aborigines; this morning upwards of ten women came out to welcome the party;—the hut is being erected. Smith and his crew have not yet returned, and all promises to be successful, at least I hope so. I will continue this Journal, for I must now close this, to send off by the Burmah Mail Steamer.

Note on the Bactro-Pali Inscription from Taxila.—By Major-General A. CUNNINGHAM.

In his note on my remarks on the Taxila inscription, Babu Rajendra Lal states that according to me “the Hidda record opens with the words *Samvatsaraye athavisatihi*, 20.4.4. (= 28) *muse Apilaësa ekavisihi*; but that, on referring to the facsimile in *Ariana Antiqua*, he finds that the only letters visible are 4 4 *mase Apeüsa chidasa*, and that the letters from ‘*Samvat*’ to ‘20’ do not exist in the original.”

A similar remark has been made by Professor Dowson on my previous reading of this date as 28, (see *Royal As. Soc. Jour.* Vol. XX. p. 230). The Professor’s words are as follow: “The inscription on the Hidda jar appears to be the earliest date known, the year being $\times \times = 8$. Col. Cunningham in his last paper on these dates reads it as consisting of three figures, but this is a mistake, as there are only two figures.”

Notwithstanding these rather startling statements of two well known scholars, I adhere to my reading as noted in the extract from

Rajendra Lal's remarks. The words which are so confidently stated not to exist in the original will be found at the end of the upper line in the copy of the inscription in *Ariana Antiqua*. As this record is stated to be inscribed on an earthen jar, I concluded that the writing was *continuous* round the vessel, and that Masson in making his copy *in a straight line*, had begun with the two remarkable crosses, simply because he was obliged to begin somewhere; and, as it is certain that he could not read a word of the inscription, I felt no hesitation in transferring the last twelve letters of *his* copy of the first line to the beginning of it.

Rajendra Lal specially objects to my reading of the letter *l* in the word *Apilaësa*, as, in his opinion, the word of the original cannot by any possibility have an *l* in it. In reply to this I need only refer the Babu to the very same form of the letter *l*, as read by himself *throughout* the Wardak inscription. I therefore adhere to my first reading of *Apilaësa* for the Macedonian month of Apellaïos.

I note that Professor Dowson reads *atta* for eight, whilst I read *atha*. The latter form is that which is used in the Indian Pali inscriptions of the western caves,* and it is also the spoken form of the present day. Moreover I look upon the character, which he reads as a double *t*, to be only a slight modification of the *th* of the Shâh-bâzgarhi inscription. For these reasons I adhere to my own reading.

Rajendra Lal objects to my reading of the word *Panemasa* for the Macedonian month of Panemos, for which he proposes to read *panchamasa*, or the "fifth" month. But there is a serious objection to this reading in the fact that we have no grounds whatever for assuming that the Hindus ever numbered their months beyond the *four* months of *each* of the *three* seasons into which the early Indian year was divided. There could not therefore be a fifth month. It is true that both Dr. Stevenson and Mr. Thomas Lane managed to squeeze 32 days into a fortnight, but this has only been effected by misreading the final ill-formed letter of the word *batiya* as a cypher for 30, thus making "*bati 32*" instead of "*batiya 2*."†

With reference to Rajendra's correction of my translation, I beg again to state that I only put it forth as an "imperfect version of *such parts* of the inscription as I had been able to make out," (see

* See Bombay As. Soc. Journal, Vol. V. Junir 24, and Nasik 6.

† Bombay Journ. As. Soc. Vol. V. Karli 18, line 3.

p. 139, *Journ. As. Soc. Bengal*, 1863). On all questions of Sanskrit Grammar, I bow to Rajendra Lal's acknowledged learning, and I have therefore only a few words to say regarding his remarks. The word *sapatika* (or *sepatica* in Professor Dowson's copy) I left untranslated—but the next word, *aprativādita*, I rendered by “matchless teacher” as a simpler and more characteristic expression than the more literal form of “unopposable in argument.” I translated the words *saputra-dāra*, as “together with his son's wife,” instead of “together with his son and wife,” because I believed that if the latter sense had been intended, the word *cha* “and” would have followed *dāra*.

In page 153 Babu Rajendra accuses me of “dropping altogether the *vre* before *hi* in my reading of the date of the Wardak inscription;” but in making this statement he is again mistaken, as he will find by referring to p. 145 of my remarks, where there is a star, thus * before *hi*, which is the usual way of marking that a letter is not satisfactorily legible. But besides this prominent star, the Babu will find, only just two lines afterwards, the following remark: “One letter only is doubtful, although according to the form given to it in the copy, it should be *ste*, or perhaps *vri*.” The insertion of the word *divasa* in my first reading was a simple oversight, as the Babu might have seen by its omission in my last reading.

In the engraving of my inscription from Ohind, the straight stroke which follows the syllable *San*, and precedes the figures, is a mistake of the engraver. On this part of the stone there is a slight irregular crack the whole way across it, which has been *straightened* and *shortened* by the engraver into a thick upright stroke, which looks exactly as if it was a part of the inscription. I notice this the more particularly, because Professor Dowson has thought it possible that this stroke might, if it meant any thing, stand for 100.

With reference to the names of the Macedonian months, which I have read in no less than three of these Bactro-Pali inscriptions, Babu Rajendra remarks (see p. 152) that “the system of naming days according to the moon's age is peculiarly Sanskritic, and the division of the month into the light and dark halves of the moon is of Indian or Sanskritic origin.” On this point I wish to draw the Babu's attention to the practice of the ancient Greeks, from Homer's time downwards, who divided their months exactly in the same way, namely into the “first” and “second” halves, *μῆνος ἱσταμένου* being the first

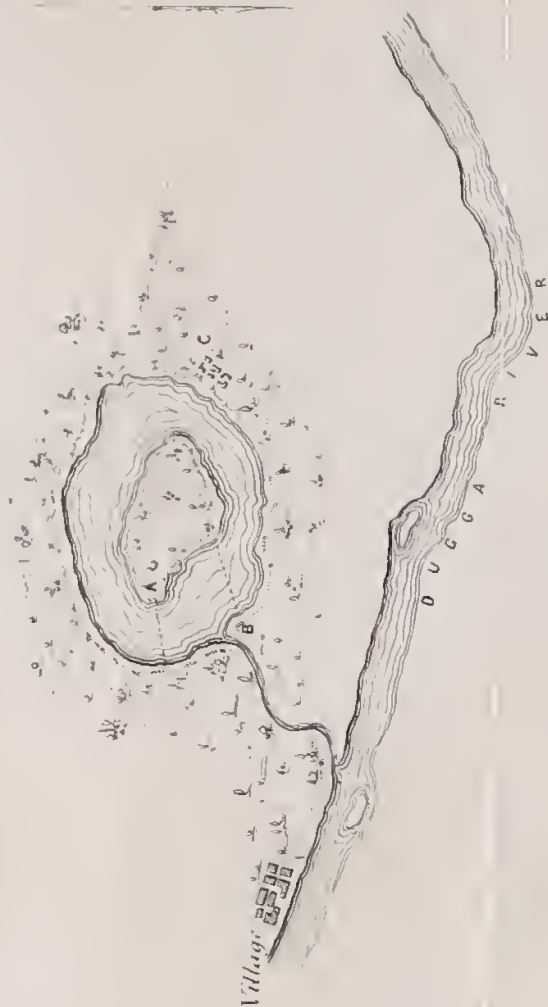
or waxing half of the moon, and $\mu\eta\nu\sigma\ \phi\theta\acute{\iota}\nu\omicron\nu\tau\omicron\varsigma$ being the second or waning half of the moon. This mode of computing the days of the month fell into disuse before the time of Alexander, as he is recorded to have died on the 28th day of Daesius.

I may note here, with reference to early dated inscriptions, that Professor Hall's conjecture that the Budha Gupta inscription of Eran had a figured date of three cyphers, as well as a written one, is correct. The date is given in figures, *San* 165. The middle figure is the same as that to which Mr. Thomas has assigned the value of 50; but the true 50 is formed thus, J , and the 60 both of this inscription and of the coin is found

differently thus, J . The cypher for 40 as found on Skanda Gupta's coins is like the Bactrian *ch*, H , or the *pt* in Gupta characters. The decimal cypher on Budha Gupta's coins I read as 70. In the early Indian system of notation, there would appear to have been two distinct cyphers for 100. Thus on the Gupta coins, and in the early Mathura inscriptions, I find the Bactrian letter Z or *h*, the initial of *hat* or 100 in the spoken dialects of the West; but on the early coins of Ujain as well as in the inscriptions of the Balabhi copper plates, the cypher for 100 is the old Nāgari M or *s*,—the initial letter of *sat*, or 100; and this same letter is still used in Malabar in the old form as the cypher for 100. The other centenary numbers are formed by attaching the units on the right hand of the cypher for 100 thus ME is 200, ME is 300, and MH is 500, in the series formed from M . In the other series we have Z or Z for 100, and also

Z for 100 in the Budha Gupta inscription, and in one of the later

Mathura inscriptions I find the date of *Samvatsara* Zrro which I read as 780, but with considerable hesitation. This system of forming the hundreds by joining the unit figures to the centenary cypher I showed to Mr. Griffith of the Benares College, as well as to Mr. Bayley some two or three years ago. For the cypher of 500 I am indebted to Dr. Bhau Daji: but, as will be seen above, I do not agree with him in the forms of the figures for 200 and 300.



View on the Lake

Remarks on the "Lake of the Clear Water" in the District of Bassein, British Burmah.—By E. O'RILEY, F. G. S., Deputy Commissioner, Bassein.

One of the most material branches of the revenue of the Province of Pegu is that derived from fisheries, which, as the purchase price of the monopoly of lakes and rivers, tax upon nets and other apparatus for catching fish, produces to Government the large item of 4,20,000 Rupees annually. Of this item about one-third is formed from the rent of fresh water preserves situated above the tide-flow in the principal rivers and their affluents; and when that amount is taken as a base of valuation for the quantity of fish obtained, bearing in mind that it represents simply the *right* of fishing only, it will be found that this source of sustenance of life assumes a character almost miraculous; in fact even those who regard the products of nature only as a means to the end of their own wants, can form no appreciable idea of the magnitude of the gift a bountiful Providence has thus bestowed.

Considering the subject of sufficient importance scientifically to engage the interest of the enquiring mind, I have taken as "data" the "Lake" of these remarks, a preserve formed by nature to supply the waters of the main river with a never-failing source of human sustenance, and characterized by geological features that render it the more interesting on that account.

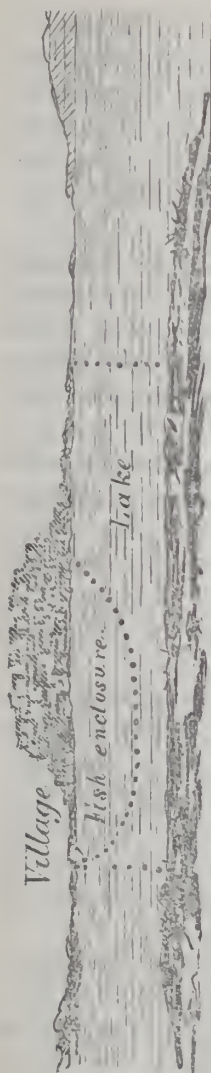
The subjoined rough sketch shews the position of the Lake; its circumference is about 5 miles with a pretty uniform breadth of 280 to 300 yards and depth from 20 to 45 in the centre; it is connected with the "Dugga River," a large branch of the "Na-woon" or Bassein River, by a small outlet which serves to replenish the water of the lake at the period of the freshes from the Irrawaddy during the S. W. monsoon, and carries off the surplus water on the subsidence of the river. In both the small streams indicated forming the inlet as well as the main river, the water is shallower than that of the lake, and the general breadth of the latter greater than the river, so that, notwithstanding the impression on first view of its having at some distant period formed a part of the river, a subsequent exploration induced the conclusion that the lake has been formed by causes totally independent of stream-action, and from the homogeneous character of the formation of its

banks, without any material break in its uniformity of outline, its origin may be attributable to a gradual subsidence of the substratum, or a slip of the lower-lying beds of the tertiary shales and clays upon which the lake rests. It is certainly the fact that the water of the lake when relieved of the surcharge from the river has a different colour (dark opaque olive) from that of the river when uninfluenced by the efflux from the Irrawaddy, and its properties are such as to cause the fish in it to attain a larger size and greater degree of fatness than those of either river or lakes in the vicinity. It may be concluded therefore that at a period perhaps coeval with that of the river itself, the springs which now feed the lake broke through the superior beds, leaving the present circular depression with its Island as one of those eccentric feats of nature usually classed as phenomena.

As a "preserve" for fish to which their natural instincts would direct them for purposes of spawning and breeding, it will be seen that the lake is eminently adapted; and I am informed by the villagers who reside on its banks that after the rains of the monsoon have filled the water-courses, and the "Dugga" has become swollen and rapid, the fish seek the still waters of the lake in vast numbers, making their entrance through the small channel and shallow water at its southern entrance, where the land is low and swampy; this entrance is left open until the fish have passed through, it is then closed during the height of the waters; and on their subsidence, when the channel has become too shallow to admit of the fish escaping, it is again opened.

Under the Burman Government, this lake had a far-famed celebrity from the abundance and excellence of the fish caught on the occasion of the annual drawing of its bed during the full moon of June; on which occasion, traders from Ava, from Prome, and the larger towns on the Irrawaddy, assembled to make their investments in smoke-dried fish cured on the spot, while the fish-dealers from Bassein, and other towns on the lower streams, as at present obtains, purchased the fish alive, and transported them in bamboo cages immersed in the water, from which they were sold still in a live state; owing to the profits realized in this trade, the competition for the purchase of the fish at the lake became so great, that it was not unusual to make advances several seasons previous to the completion of the contract.

So valuable a source of revenue to the Burmese Government as this fishery afforded, was not allowed to escape easily; accordingly the



sum of 60 viss of silver or about 6000 tickals annually was exacted as a Royal tax from the "Payhnen" or hereditary chief of the lake, who exercised sole authority over the villagers employed in the fishery, and, with his subordinate officers, formed an establishment separated in its interests from all other administrative proceedings. The conditions of the payment of this amount of tax were, however, favorable to the villager, as he was exempt from all other process of taxation, and in proportion to his means had a right of investing his capital in the general working of the fishery, the purchase of material for weirs, traps, nets, &c. in proportion with which amount so invested, he received a share in the out-turn at the end of the season.

Writing this memo. on the lake itself, I have been witness to the process of drawing it, so as to enclose the fish within a small space from which they are taken out and sold, and, as I am not aware of any other fishery in Burmah in which the work involved is so extensive, I shall endeavour to give a brief description of it.

On the cessation of the rains of the S. W. monsoon, when the water of the lake has attained its lowest level, a fixed weir is placed across the lake at its shallowest part (marked A on the sketch,) and another at the point B; a drag net of reeds and grass strongly constructed with the toughest jungle creepers, forming from its great length of about 1800 cubits a deep concavity, and sweeping the bed of the lake, is then placed

across, inside of the weir at A, and gradually moved round the lake in the direction of that at B; the process of dragging the frame is performed by floating capstans worked by stout hawsers of jungle rope attached to the ends of the frame, which by this tedious process is carried forward during three months at about 45 fathoms each

day, until it is brought opposite the village marked C on the sketch ; a fixed " weir " of bamboo is then made across the lake to form the one side of the enclosure into which the fish are driven ; the ponderous mass of framework is now taken to pieces and reconstructed across the water at the point B, from whence it is dragged to the weir last fixed at the village, and the ends gradually contracted until they form an oblong space within which the fish are enclosed.

When the length of the weirs and of the moving drag frame is considered (about 900 yards,) and the depth of from 12 to 30 ft. of the latter, together with the excessive labour in moving so large a body in one mass, it will be a matter of surprise to learn that the sum of 3000 Rupees is annually paid by the Eén Thoogyee or Chief of the Lake for the privilege of monopoly of its waters, but as no Burman can be brought to appreciate the value of his own labour when employed in his own work, this essential charge, (which would swallow up the entire profits of the speculator were he necessitated to hire such labour), forms no item of the estimate, and each man employed counts as gain all the fish which come to his share after paying any substantial expense he may have incurred during the period of working.

The taking of the fish from the enclosure into which they are ultimately driven is deferred until the full moon of June, by which time the first showers of the monsoon have reduced the temperature of the water, and the fish are then less subject to die than would be the case with the full blaze of the sun, unmitigated by the rain, striking upon the crowded mass ; with this precaution, however, a large number of fish die before the whole has been cleared, and the stench of their corruption taints the air for miles around.

Being unable to stay to witness the final process of catching and disposing of the fish, I am dependant upon the Chief of the Lake for the following description, and as his interests are affected in depreciating the amount of outturn, the quantities stated may be considered as within the actual.

On the near approach of the drag-net to the space forming the enclosure, the fish are observed to be in great commotion, rushing in all directions and attempting to force their way through ; finding the net too strong, many of the larger kind attempt to leap over the barrier, which they effect, only, however, to fall into nets spread to catch

them ere they reach the water ; as the space becomes more confined, the disturbance of the mass of fish becomes so great that the noise of the splashing, and especially the deep hollow “grunting” of the larger kinds, is heard at several miles distance, and although this may appear tintured with a little exaggeration, it will be intelligible when the number of fish caught is never below 70,000 to 80,000 of all kinds, some of which weigh upwards of 15 viss or about 60 lbs. ; and mixed up with the mass it is not unusual to find alligators of all sizes, from the infant of a month, to the grown parent whose skull measures two cubits in length. Strange to relate, no accident or casualty has ever been known to occur from the presence of alligators in this lake, although the men employed in working the drag net are constantly compelled to dive to the bottom in the deeper parts, to clear the lower portion of obstructions in its bed, and I have myself seen an ancient member of the family, whose length could not be short of 15 ft., lying lazily on the surface within 100 yards of a cluster of children bathing near the bank.

During the taking and disposal of the fish, some 8 to 10,000 persons are collected at the small village in front of the preserve, a bazar is formed, and temporary sheds for smoking the fish are built, where the principal amount of business is transacted ; the scene altogether is novel and exciting, and, but for the fishy odour, fresh and corrupt, which pervades the atmosphere, would be well worth the visit of the curious observer.

I omit the native names of the principal fish ; they belong, however, to the following genera,—*Perca*, *Cyprinus*, *Gobio*, *Labeo*, *Pimelodus*, *Cirrhinus*, *Cyprinodon* and *Silurus*, some of which attain the large size previously noted. In addition to these, however, there is a multitude of smaller fry which are converted into the coarser kinds of “Nga-pee,” and are only interesting to the Ichthyologist, who would here find a large field for observation.

But of those named above, some 25,000 viss, or upwards of 40 tons, are annually disposed of on the spot, and, taking the amount of revenue paid for this fishery or 3000 viss as representing 40 tons of fish, we have for the whole of the fresh water fisheries of Pegu an amount of upwards of 1800 tons of fish annually supplied to meet native requirements, an item considerably within the actual production, but which will

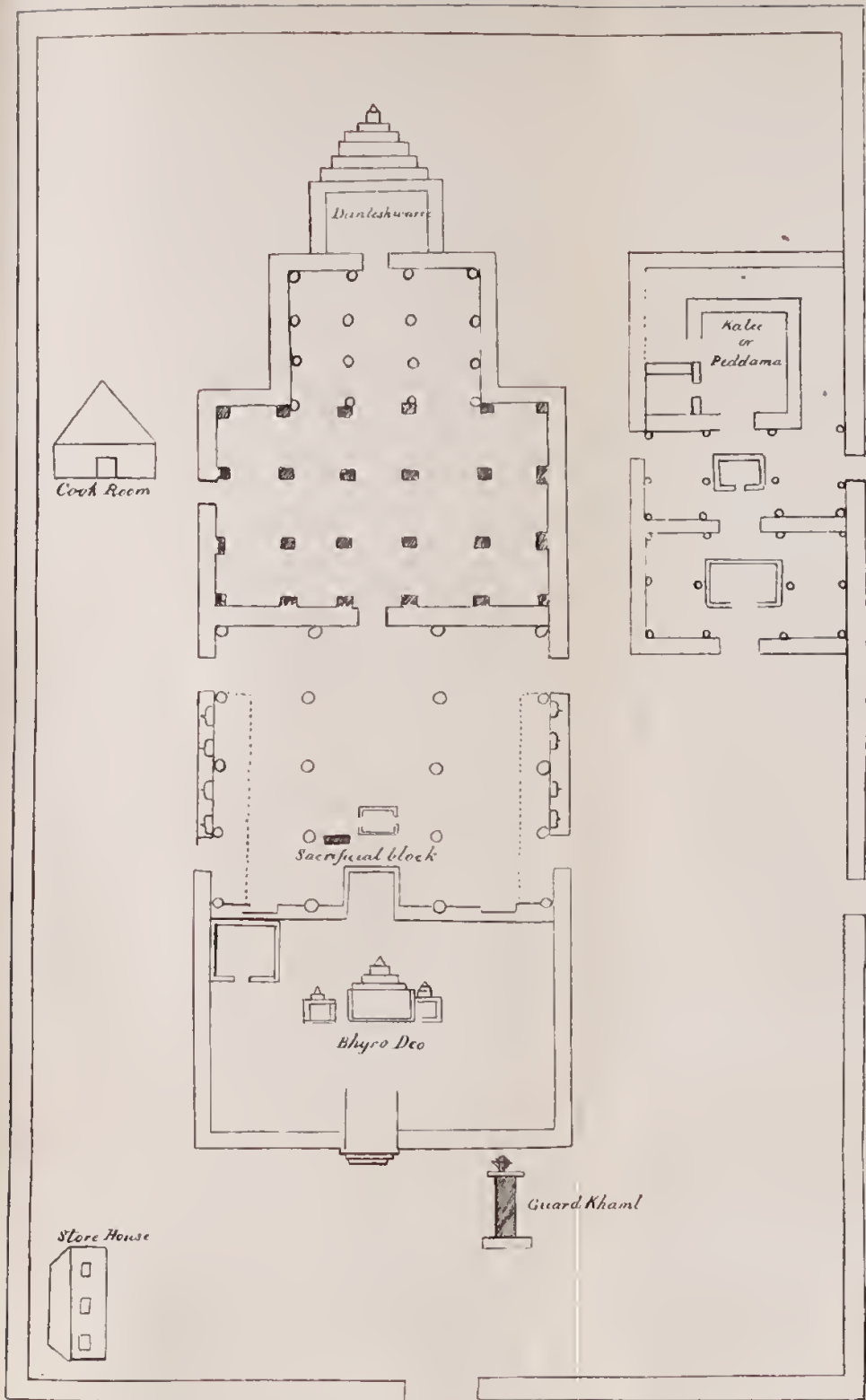
serve, however, to exhibit the value of the inland fisheries as a source of Government Revenue.

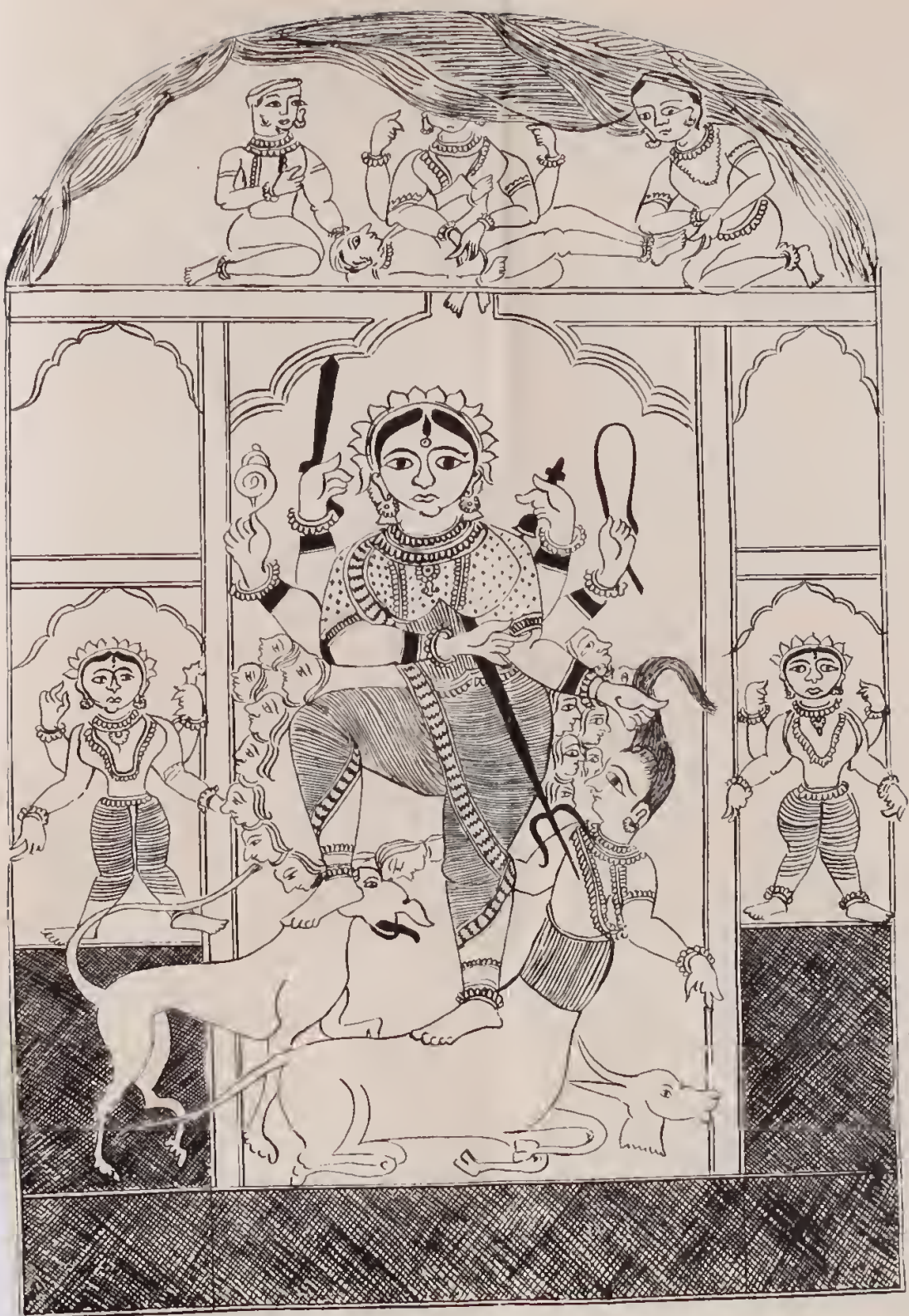
The accompanying rough sketch will give but a faint idea of the beauty of the scenery of the lake or of the picturesque sites of the villages on its banks ; it must be seen to be fully appreciated.



Extract from a Report on the Dependency of Bustar.—By Captain C. GLASFURD, Deputy Commissioner of the Upper Godavery Districts.

In comparison with the extent of the Dependency, there are not as many objects of interest as might be expected. None of the previous Rajas of Bustar have erected temples or any permanent buildings, and were the present dynasty to pass away, they would not leave behind them a single edifice of any description to commemorate their rule. It was different with the ruling power whom they appear to have displaced, viz. that of the Nagbunse Rajas of Barsoor and Bhyrumgurh. Although it is nearly five hundred years since their power was broken, and their name has been all but forgotten, yet no one can see the ruined temples at Barsoor without instituting a comparison between the past and present rule. It is not that the former were greater than many other petty Rajas, but that the present are so inferior. The ruins of the ancient Barsoor, said to have been the capital of the previous power, are to be traced close to the north of the present village of that name, through a dense jungle of bamboo which has overgrown the site. A high brick wall, the ruins of which are now difficult to follow, seems to have enclosed a space of about one square mile ; whether the city was contained within this I am unable to say ; but within it there are the ruins of four or five temples. They are at some little distance from each other, and from the masses of rock of which they have been constructed, and the richness and beauty of their sculpture, impress one with a favorable idea of the taste and wealth of those under whose rule they were built. Three are in a tolerable state of preservation, one sacred to Mahadeo and another to Peddama, the sister of Dunteshwarree, the original representation of whom was removed to Duntewara by Dulput Deo, Raja of Bustar.





The third appears to have been unfinished, as most of the niches intended for idols are vacant, and there is no representation inside. The fallen ruins of three others testify to the damage wrought by the insinuating roots of the *Ficus Indica*; persons digging for concealed treasure have also facilitated their destruction. The first temple is a flat roofed building supported on 32 pillars, under which are two distinct shrines to Mahadeo, the domes over which have fallen down, carrying part of the roof and wall with them. The whole building is composed of massive blocks of gneiss quarried in the neighbouring hills, well dressed and put together apparently without the aid of mortar; around and inside are a few idols, all of steatite; they are as minutely and elegantly carved as any I have seen, with perhaps the exception of some of the better temples at Vizanuggur on the Toongabuddra near Bellary. In front of this temple I found a slab with an ancient Sanserit and Teloogoo inscription on both sides; part of it had been broken off and was nowhere to be found; after offering a reward and causing search to be made, I had the satisfaction of obtaining it. As the Teloogoo is of an antiquated character, I regret to say I have not succeeded in obtaining an accurate translation of the inscription;—a fac simile is appended. From what I can ascertain it would appear that the temple of Mahadeo, where the slab was found, was built by a Rajah Someshwur Deo a Nagbunse Kshutrya in the year 1130 of the Vikramaditya era, viz. about 790 years ago. I would be glad to receive information on the subject from any one who is able to decipher the character, and whatever further information I may glean will be communicated.

A gigantic representation of Gunputty, about 10 feet in height and stout in proportion, is one of the most remarkable objects among these ruins. There is one large tank in good repair at Barsoor, and several old ones, and I was told that within a circuit of about 15 miles the ruins of about 150 tanks could be counted. At Bhyrumgurh in the Kootroo talook there are the ruins of two temples within a walled space similar to that at Barsoor.

At Duntewara again on the western bank of the Dunkunee, close to the present village, there are the remains of two temples, one sacred to “Bun Bhyroo;” the remains of a brick wall similar to that of Barsoor can also be traced. I was much struck with the quality of the bricks. I presume they were built shortly after the buildings which they

enclose, and if so they must be at least 500 years old. The bricks were as hard as if they had been taken out of the kiln but yesterday. I could not gather any traditions in the neighbourhood connected with these remains of a former power. All that I have been able to collect is given in the chapter on History and Traditions.

The ruins of Madhota, one of the former capitals of the Bustar Rajas, along with those of Old Bustar, are hardly worthy of remark. There are no buildings of a permanent structure, and the remains of mud walls and ditches are all that can be traced. Near Rajapoor, a few miles north of Chitterkote, there are the ruins of a palace built by Rajpal Deo ; his favourite son having died at Madhota he wished to remove his capital to Rajapoor ; owing, however, to its vicinity to the Narenjee river, it was subject to inundations, and the people could not be induced to remain there, and upon the death of Rajpal Deo, soon afterwards, the palace was deserted and fell into ruins.

लीपी सीला

दंताबलादेवी जयती ॥ देववाणीमहाप्रशस्तीलीपयेणथर हैय ॥
महाराजादीकपाल देबके ॥ कलीप्रगमहंसक्रतके बच वो अथोर
होइत् ॥ पाददुमरपाथरमाभालीखेहये ॥ सोमबंती पांडबार्जुनके
संतानतरुनानहस्तीनापुरकोडीके आवरंगलके राज्य भई ॥ बंश-
मडीकाकती प्रतापरुद्रनामराजा भई राजासीवके बंश नउला उह्या-
नुनकके ठाकुरजीके राज्य सुवर्ण बरसा ॥ भयते राजाके भाई अन्न-
मराजबस्तरमे राज्यभये आवरंगलकोडीके ॥ ताके संतान हमीर-
देवराजा भये ॥ ताके पुत्र भैराजदेवराजा ताके पुत्र पुरुषोत्तम-
देवमहाराजा ॥ ताके पुत्र जयसिंगदेवराजा ताके पुत्र नरसिंगराय
देवमहाराजा जेकरमहाराणी ॥ लक्ष्मादेवी अनेकतालवागकरी-
सोरहा महादानदिये ताके पुत्र जगदीशराय देवराजा ताकेपुत्र



నీ స్తి శ్రీ సవ-స్రశతా
 వల నికె రణని క రూ దాన్
 బా సు ర నా గ వం శాం భ
 వ భా గా వ తో ల ర వ రా జీ
 శీ ర త్ర వ తా న్ని ద్ద న్ని కే త లం
 వ న కా స ని య శీ త్ర ప్రి క-
 త్ర త త్ర త వి షు యా యీ ప
 కా వి శ్వి వి భీం భ ర ప ర వ
 శ్వి ర ప ర మ భ క్తిం ర క
 మ వం మ వా శ్వి ర వ ర దా
 రా బ రా బు లం బి త్తిం బి
 త్తి త్ర శ్రీ వల రా క్తి య వ గా
 న మ న్ని క త్ర త్ర క ర ని

వ ల వ వో ద్ద శ్రీ వా
 ద ప ద్దా రా ద్ద ప
 ర బ ల నా ద క త్రీ శ్రీ
 బ్జ గ వో క ద్దా న్ని శ్రీ శ్రీ
 ప రా రా బు లా న్ని శ్రీ శ్రీ
 వా శ్వి ర వో వ వ త్ర వ త్ర ల
 క త్ర వల శ్రీం ప త్తి య న శం
 శ మ వ ర వో వ ల త మ
 శ్రీ రు ద్ద ని రు శ వో
 శ్రీ రు శ మ ర క్తిం ద వ
 సో మ శం గా ద్ద శ్వి ర శ్రీ
 త్రి త్రి శ్రీ శ్రీ త్రి త్రి త్రి
 త త త్రి త రా భా



Reverse.

శ్రీ త సం వ శ్చ ర ము
 లు గిం లి శ్చ నే య
 నా లు గా శ్చ య
 రా పా శ్చ య ఆది శ్చ వా
 ర ము సా లు శ్చ
 కం దు ద వా లు శ్చ
 ల కు శ్చ యా శ్చ కం
 ఆ రం శ్చ వే ఆ రు కం
 ఆ తు శా ను ము సు శ్చ
 నే క ము లు శ్చ కు
 నా వు శ్చ రం దు వే నా లు సు
 నా సు శ్చ వ తి నీ పా
 ఆ ము శా వు పా తి కు
 తి మి దా వు ను శ్చ
 శి శ్చ వు శా నీ శ్చ
 నా లు శ్చ కు

నకారములు నా వంశి.
అమలమండలమునా బిలువలు
* నీ కర నారములు దానల
రలముల నా ముక్కుల
మమలంబు పదామములు ముఖ
తనమున నది నా నా నా
పరివారి సానియ నా ముక్కుల
మమములు శుభములు ॥

3.07 Sept 1862

(187) C. Glasford
D. Lamm



बीरनारायणदेव महाराजा ॥ ताकेपुत्र कीरसिंगदेव देवसमाधर्म
 अबतार पंडीतदाता सर्वगुणसहीतदेवब्राह्मणपालक चंदेलीसीव-
 बदनकुमारी महाराणी वीधैदंताबलाके प्रसादते दीकपालदेव पुत्र
 पाणसंतानशतमहोबरसराज्यकरदीकपालदेव देवकहंराज्यो सोपो-
 के बैशाषीपूर्णमामहंमप्रणयास अधीबैकुंठ गये ॥ ताके पुत्र स्वस्त
 श्रीमहाराजाधीराजा सकलप्रशस्तीसहप्रपूर्णराजके अबतार बुध-
 गणे शबलभीमसोमकामपन परशुराम दानकरण अर्जुन अबल सु-
 मेरनसीलसागररीके कूम्भवेरतेज्यापोलकीके यमप्रताप अग्नीषां-
 डाधरेनोररीतीसहे श्रीधरे बरुणसेनासकारदारंध्रद्रववदैतमहादेव
 आचारब्रह्माविद्यासीसनागण्ड अतीदिकपालके गुणादीपंडितवाम-
 नदिकपालदेवनामधरेतेदीकपालदेवबी अहकीक्रवाहदीके चंद्रहारा-
 बरतनराजाके कन्या अजापकुमारी महाराणी वीधै अंगरहैबर्ध-
 रसपाल देवनामंजुवराज पुत्र मणतबला तेन तरंगपुरछेल ओरिको
 ही सकलं बदकरीजगंन्राथबस्तर बैठके फेरी आबरंगपुरदेघे वोही
 आराजायापै ॥

पुटेपांच ५ पंक्ति आहेतते समजतनाही

लीपी सीला

श्रीदंताबलादेवी जयती ॥ श्रीसोमवंशपांडवार्जुनकुलेकाकती प्र-
 तापरुद्रनामराजा अबरंगलदेशसंभवत् ॥ जेस्यदंप्पद्यानवलक्ष्य धनु-
 र्धराचीनाथ प्रथोसासती काकतीये रुद्रोभवत् ॥ परमग्रह्यारपीडा
 कुचकुम्भकुरंगलोचनानां ॥ तस्यैकदा सुवर्णवस्त्रसंजाती पांडवात् ॥

नष्टगज्यास्य सीवमायुज्यं प्रतप्तरया ॥ भ्राता आन्नमराजनामाधवन-
 मायात्रनीजदेशं परीत्यज्यादंडकारणनीकटवस्तरदेशराज्यं बकार-
 तदवंशहंमीरनामदेवराजाजातः ॥ तत्पुत्रो जगदीशराय देवोज्यातः ॥
 तत्पुत्रो बीरनारायेण देवो महाराजो जातः ॥ तत्पुत्रसमस्तप्रसस्ती
 सहित सुतस्य समुपालीत चातुर्वर्ण्य संतानचन्द्रवंशज्यामहां सत-
 दनीबदन कुमारी देवीसहित संचितकीर्ती बीतान ॥ श्रीबीरसिंग-
 देवदेवी महाराजा सपषष्ठीवनवंधीमहीं परीपातये ॥ बयकुंठजगा-
 माः ॥ तस्य पुत्रो बीबीधबोरुदाबल बीराजमान मानोभूत् ॥ सम-
 रसाहसीकम कृतरबारी बीदारित प्रसीमहीपंगल ॥ प्रचंडदोरदं-
 डाकृष्टकोदंडबंडीता ॥ रातीबर्गहेलाग्रहीतनवरंग सुरदुर्गरीपद-
 महीधीमहारात्रीम् ॥ अजबकुमारी देवी सहित रक्षीतत्रीबटबटर्ग ॥
 श्रीमगरबान गुरुधंत्रोपदेश संजातभवर्ग ॥ प्रतरान्यावतार अष्टाद-
 शवर्षवय प्रतप्तरजपालदेव कुमारी स्वस्त श्रीमहाराजाधीराज दीक-
 पालदेवो जथा ॥ यनामाशत बर्साबत् धीतवधीनीव कटकामही-
 पालयतीन चकदाश्वपूर्वानीजनामः ॥ दंताबलासमागता कुंडवज्या-
 चात्क ॥ तत्र बज्रसहस्रमहीसच्छागसरीगं योत्ररक्त प्रवाहैः संघीनी-
 नदीश्रीणीसुश्रीणीतोदामकरोत् ॥ ईयेथलीखीतं प्राप्तातीश्रुत्वा चंद्र-
 तारकं ॥ दीकपालदेवद्रुमो भुषोनामवीताबलोः ॥ संवत् १७६० बै-
 शाखबदी तीज ३ अथवा त्रीतीया लीखीत श्रीमंगलवानामी मइथ-
 लीपंडितेन ॥

*Enumeration of the hot springs of India and High Asia.—**By* ROBERT DE SCHLAGINTWEIT, *Esq.*

A memoir by Dr. John Macpherson, “The Mineral waters of India, with some hints on Spas and Sanatoria,” Calcutta, 1854,* which was published originally in the “Indian Annals of Medical Science” has been very valuable for the present compilation. Dr. Macpherson includes in his memoir, hot springs as well as mineral ones; I have, however, restricted myself to the enumeration of *hot springs only*, viz. of those, the temperature of which considerably exceeds the temperature of the air at the spot of their origin. I have, therefore, excluded every spring, which, though it may contain mineral ingredients, yet shows a temperature scarcely differing from that of other sweet springs in its neighbourhood. Petroleum wells are not contained in the present list, which comprises the hot springs between $8\frac{1}{2}^{\circ}$ to 36° Latitude North, and 67° to $88\frac{1}{2}^{\circ}$ Longitude East Green., Ceylon being excluded, as well as the Indo-Chinese peninsula (Tenasserim, Burmah, &c.)

To each locality, where a hot spring exists, the province is added, in which it is situated; of the abbreviations, which follow next, and which are contained in brackets, Ind. signifies “India; Him. = Himálaya; Tib. = Tíbet; C. As. = Central Asia.” “Un.” means unknown; ab. = about. The geographical co-ordinates,—latitude, longitude, and height (Eng. feet) above the sea-level,—given almost for every locality, are taken from Vol. II. “Hypsometry of India and High Asia,” of our “Results of a Scientific Mission to India and High Asia.” The longitudes are referred to the Madras Observatory, for which we adopt $80^{\circ} 13' 56''$ Long. East Green.

With few exceptions, there are several springs existing at every one of the different localities; the temperatures given refer to the hottest of the springs at the respective locality.

Dr. Macpherson alludes in his memoir to the difficulties he experienced in verifying the localities of the hot and mineral springs “which in many instances, owing to strange transmutations of names were so great, that I cannot hope to have escaped mistakes.” These are, however, very few in number, and they are noticed by me in the

* An extract has also appeared in this Journal, Vol. XXV. p. 197.

last column of the table, headed "Authorities and Remarks." In this column I have also added in chronological order the various describers of the respective springs, and the books and pamphlets in which their accounts have been published.

For the sake of comparison I add the temperatures of some of the most famous hot springs of Europe. These dates are taken from the "Einleitung in die Mineralquellen Lehre," by Dr. B. M. Lersch, Erlangen, 1855-60.

	Temp. Fahr.
Aachen: <i>Hottest spring</i> , - - - - -	166°
Baden-Baden: <i>Brühquelle</i> , - - - - -	155
Ems: <i>Rondelquelle</i> , - - - - -	131
Gastein: <i>Hottest spring</i> , - - - - -	119
Karlsbad: <i>Sprudel</i> , - - - - -	162½
Plombières: <i>Roman spring</i> , - - - - -	158
Schlangenbad: <i>Hottest spring</i> , - - - - -	90½
Teplitz: <i>Hottest spring</i> , - - - - -	121
Vichy: <i>Grand Puits</i> , - - - - -	113
Wildbad: <i>Herrenbad</i> , - - - - -	99½

Alphabetical List of the hot springs of India and High Asia.

No. Curr.	LOCALITIES.	GEOGRAPHICAL CO-ORDINATES.				Temperature Fahr.	AUTHORITIES AND REMARKS.
		Latitude North.	Longi- tude East Green.	Height above the sea-level.			
1	Alvár, in Rajávára,* (Ind.)	0° 27'	35° 76'	1,200	Un.	Macpherson, "The Mineral waters of India," p. 8.	
2	Anavál, in Khandesh,	0° 20'	45° 73'	Un.	120.0	White, "Transactions R. As. Soc., 1833. The spring is called "Anakel Dévi."	
3	Aráuli, in the Kónkan, (Ind.)	0° 17'	19° 73'	Un.	Un.	Duncan, "Journ. Med. Phys. Science," Calcutta, Vol. III., p. 524.	
5	Áskoli, in Balti, (Tib.)	35° 35'	41° 75'	9,710	168.8	Messrs. de Schlagintweit.	
4	Arjáua, in the Dékhan, (Ind.)	19° 19'	50° 78'	Un.	87.0	Malcolmson, "Geolog. Transactions," 2nd series, Vol. V., p. 554.	
6	Bádrinath, in Garhvál, (Him.)	30° 30'	46° 79'	10,124	128.9	Messrs. de Schlagintweit.	
7	Baidra, in Berár? (Ind.)	Un.	Un.	Un.	110.0	Malcolmson, "Geolog. Transactions," 2nd series, Vol. IV.; p. 565; J. As. Soc. B., Vol. II. p. 397.	
8	Banássa, in Garhvál, (Him.)	30° 30'	56° 78'	7,478	160.0	Messrs. de Schlagintweit.	
9	Burári, in Bahar, (Ind.)	25° 25'	9° 86'	400	145.0	Sherwell, J. As. Soc. B., Vol. XXI., p. 198. Spring is called Janamkund.	
10	Bargáñ, in Gílgít, (Tib.)	36° 36'	0° 74'	Un.	Un.	Messrs. de Schlagintweit, from native information.	
11	Belkápi, in Bahár, (Ind.)	24° 24'	9° 85'	1,219	190.0	Wilson, Trans. Med. Phys. Soc. Calcutta, Vol. III., p. 450; Hooker, "Himalayan Journals," Vol. I., p. 27; Messrs. de Schlagintweit. This is Macpherson's "Sooroojkund near Belkápi and Burkutta."	
12	Bhadrachélam, in Oríssa, (Ind.)	17° 17'	41° 80'	202	140.0	Malcolmson, "Geolog. Transactions," 2nd series, Vol. V., p. 565; Messrs. de Schlagintweit.	

* Remarks for the transcription of the names: vowels and diphthongs as in Italian and German; á = u in "but;" a = an in the French "gaut." Consonants sound as in English. The sign ' marks the syllable to be accentuated.

No. Curr.	LOCALITIES.	GEOGRAPHICAL CO-ORDINATES.					Temperature Fahr.	AUTHORITIES AND REMARKS.
		Latitude North.	Longitude East		Height above the sea-level.			
			°	'		°		
13	Bhátra, in Kálu, (Him.)	31	54	76	51	Un.	Un.	Wade, J. As. Soc. B., Vol. VI., Part I., p. 153. This is Macpherson's "Lahad Khad."
14	Bhímaband, in Bahár, (Ind.)	25	3	86	23	450	147.0	Sherwill, J. As. Soc. B., Vol. XXI., p. 199. The springs are called Mohadeva and Dandána.
15	Biláshet, in Kálu, (Him.)	32	17	77	10	6,622	138.6	Moorecroft, "Travels in the Himalayan provinces," Vol. I., p. 186; Mervadiev, J. As. Soc. Beng., Vol. XXIV., p. 200; Messrs. de Schlagintweit.
16	Chágrar, in Pangkóng, (Tib.)	34	2	78	6	ab. 15,000	70.5	Messrs. de Schlagintweit.
17	Chátargah, in Kishvár, (Him.)	33	3	76	16	Un.	Un.	Messrs. de Schlagintweit, from native information.
18	Chittúr, in Rajvaia, (Ind.)	24	52	74	1	1,100	80.0	Hardie, As. Res., Vol. XVIII., part II., p. 53.
19	Chonkónda, in Bálti, (Tib.)	35	31	75	58	11,594	185.0	Messrs. de Schlagintweit.
20	Chúa, in Chámbo, (Him.)	32	8	76	30	Un.	110.5	Messrs. de Schlagintweit.
21	Chúshul, in Pangkóng, (Tib.)	33	31	78	36	14,406	96.0	Moorecroft, "Travels in the Himalayan provinces," Vol. I., p. 436; Messrs. de Schlagintweit.
22	Chutrón, in Bálti, (Tib.)	35	51	75	59	9,970	111.6	Messrs. de Schlagintweit.
23	Darjiling, in Sikkim, (Him.)	27	3	88	15	ab. 1,900	Un.	Smoult, "Guide to Darjiling," Calcutta, 1843, p. 15.
24	Devát, in Chámbo, (Him.)	32	6	76	42	4,410	132.0	Messrs. de Schlagintweit.
25	Gaurikúnd, in Garhwal, (Him.)	30	36	79	3	6,417	126.8	Messrs. de Schlagintweit. This is Macpherson's spring at "Kidarnath."
26	Hathbállia, in Bahár, (Ind.)	24	11	87	15	310	Un.	Sherwill, "Report on Bhagulpore," Calcutta, 1851, p. 25.
27	Hazaribágh, in Bengál, (Ind.)	24	0	85	21	1,750	Un.	Everest, "Gleanings in Science," Vol. III., p. 134. This is Macpherson's "Katkamsandi."
28	Hushangabad, in Málva, (Ind.)	22	45	77	42	1,050	Un.	Spilsbury, "Gleanings in Science," Vol. III., p. 17. and Transact. Med. Phys. Soc., Calcutta, Vol. III., p. 450, The springs are called "Anbóni Samóni."
29	Imla, in Kámáon, (Him.)	30	2	80	2	Un.	Un.	Messrs. de Schlagintweit, from native information.

30	Jaggarnáth, in Orissa, (Ind.)	..	19	48	85	46	40	Un.	Brander "Transact. Med. Phys. Soc." Calcutta, Vol. IV., p. 382. This is Macpherson's "Uteer, 30 miles from Pooree."
31	Jáipur, in Rajavára, (Ind.)	..	26	56	75	52	320	Un.	Macpherson, "The Mineral waters of India," p. 8.
32	Jannótri, in Garhvál, (Him.)	..	31	0	78	29	9,793	192.6	Hodgson, As. Res., Vol. XIV., p. 147; <i>Jacquemont</i> , "Voyage dans l'Inde," Journal, Vol. II., p. 89; <i>Messrs. de Schlagintweit</i> .
33	Jánglung, in Núbra, (Tib.)	..	35	0	77	8	11,890	165.8	<i>Messrs. de Schlagintweit</i> .
34	Jáuri, in Simla, (Him.)	..	31	32	77	48	Un.	Un.	<i>Gerard</i> , "Koonawur," p. 142.
35	Kaljhúmia, in Bahár, (Ind.)	..	Un.	Un.	Un.	Un.	Un.	Un.	Macpherson "The Mineral waters of India," p. 7, quotes Sherwill as authority, which must be a mistake.
36	Kálva, (Ind.)	..	..	..	..	..	..	Un.	<i>Newbold</i> , "Madras J. Lit. and Science," Vol. XII. or XIII., p. 16.*
37	Kelát, in Kúlu, (Him.)	..	32	14	77	12	5,700	104.0	<i>Cunningham</i> , Journ. As. Soc. B., Vols. X., part I., p. 3, and XVII., part I., p. 208; <i>Marcodieu</i> , Journ. As. Soc. B., Vol. XXIV., p. 200; <i>Gerard</i> , "Koonawur," p. 142; <i>Messrs. de Schlagintweit</i> .
38	Khair, in the Dékhan, (Ind.)	..	19	55	78	52	Un.	87.0	<i>Macleodson</i> , "Geol. Transactions," 2nd ser., Vol. V., p. 556.
39	Kharsáli, in Garhvál, (Him.)	..	30	57	78	27	8,653	72.1	<i>Messrs. de Schlagintweit</i> .
40	Kisk-kiól, in Turkistán, (C. As.)	..	35	40	77	56	15,010	120.2	<i>Messrs. de Schlagintweit</i> .
41	Knárunq, in Ladák, (Tib.)	..	34	1	76	59	Un.	Un.	<i>Moorecroft</i> , "Travels in the Himalayan provinces," Vol. I., p. 416.
42	Kyám, in Pangkóng, (Tib.)	..	34	14	78	34	ab. 14,000	147.0	<i>Messrs. de Schlagintweit</i> .
43	Lákhí, in Sindh, (Ind.)	..	26	16	67	54	150	104.5	<i>Messrs. de Schlagintweit</i> .
44	Lanjabánda, in the Dékhan, (Ind.)	..	15	30	78	1	1,250	91.3	<i>Newbold</i> , Journ. As. Soc. B., Vol. XIII., part I., p. 315. Macpherson's "Sunjabanda" is a misprint for "Lanja-banda."
45	Mággar Pir, in Sindh, (Ind.)	..	24	50	66	58	50	106.2	<i>Carless</i> , "Transactions Bombay Geogr. Soc." Vol. II., p. 14. Journ. As. Soc. B., Vol. XVII., part II., p. 230; <i>Messrs. de Schlagintweit</i> .
46	Mahanándi, (Ind.)	..	..	..	..	..	..	Un.	<i>Newbold</i> , "Madras J. Lit. and Science," Vol. XII. or XIII., p. 162.
47	Maháru, in Bahár, (Ind.)	..	24	41	87	13	360	Un.	<i>Sherwill</i> , "Report on Bhaurulpore," Calcutta, 1854, p. 25.

* I was unable to procure this Journal.

AUTHORITIES AND REMARKS.

No. Curr.	LOCALITIES.	GEOGRAPHICAL CO-ORDINATES.				Temperature Fahr.	AUTHORITIES AND REMARKS.
		Latitude North.	Longitude East of Green.	Height above the sea-level.			
48	Manikárn, in Kúlu, (Him.)	32° 2'	77° 22'	5,587	202.0	Mareadieu, J. As. Soc. B., Vol. XXIV., p. 199. Moorcroft, "Travels in the Himalayan provinces," Vol. I., p. 177; Messrs. de Schlagintweit.	
49	Mat, in the Kónkan, (Ind.)	16° 57'	73° 31'	Un.	Un.	Duncan, "Journ. Med. Phys. Science," Calcutta, Vol. III., p. 524.	
50	Momái, in Sikkim, (Him.)	27° 52'	88° 40'	ab. 16,000	110.0	Hooker, "Himalayan Journals," Vol. II., pp. 133 and 180.	
51	Mónglur, in Bengal, (Ind.)	25° 27'	86° 40'	200	140.0	The spring is called "Sitakund" Sherwill, "General remarks on the district of Monghyr," Calcutta; Hooker, "Himalayan Journals," Vol. I., p. 88; Messrs. de Schlagintweit.	
52	Múlbe, in Dras, (Tib.)	34° 20'	76° 13'	10,990	78.6	Messrs. de Schlagintweit. [Schlagintweit.	
53	Musakhét, in the Pánjáb, (Ind.)	32° 43'	71° 39'	706	94.0	Fleming, "Journ. As. Soc. B., Vol. XXII., p. 265; Messrs. de	
54	Múshkin, in Hasóra, (Tib.)	35° 25'	74° 51'	Un.	Un.	Messrs. de Schlagintweit, from native information.	
55	Nákthan, in Kúlu, (Him.)	31° 58'	77° 29'	ab. 6,200	Un.	Messrs. de Schlagintweit, from native information.	
56	Nátssa, in Simla, (Him.)	31° 40'	77° 53'	ab. 3,580	137.0	Gerard, "Koonawur," p. 142; Messrs. de Schlagintweit.	
57	Nilt, in Gúlgit, (Tib.)	Un.	Un.	Un.	Un.	Messrs. de Schlagintweit, from native information.	
58	Núnbbil, in Bahár, (Ind.)	24° 11'	86° 59'	300	Un.	Sherwill, "Report on Bhaugulpore," Calcutta, 1854, p. 25.	
59	Pachét, in Bahár, (Ind.)	23° 36'	86° 48'	420	Un.	Journ. As. Soc. Beng., Vol. II., p. 46.	
60	Pahárpur, in Bahár, (Ind.)	25° 22'	86° 41'	320	114.1	Sherwill, "J. As. Soc. B., Vol. XXI., p. 204; Messrs. de Schlagintweit. The spring is called "Rishikund," Sherwill's "Kishikund" (Report on Bhaugulpore, 1854, p. 2.) being a misprint for "Rishikund."	
61	Pámpur, in Kashmír, (Him.)	33° 59'	74° 55'	5,250	70.0	Hügel, "Kaschnir und das Reich der Siek," Vol. I., p. 260; Messrs. de Schlagintweit.	
62	Pangmúg, in Núbra, (Tib.)	34° 46'	77° 12'	10,538	172.2	Moorcroft, "Travels in the Himalayan Provinces," Vol. I., p. 406; Thomson, "Western Himalaya and Tibet," p. 407; Messrs. de Schlagintweit.	

63	Páuna, in Bandelkháud, (Ind.)	..	24	44	80	12	Un.	Un.	<i>Macpherson</i> , "The Mineral waters of India," p. 8, on the authority of Capt. Franklin, which seems to be a mistake.
64	Pékar, in Gílgít, (Tib.)	..	Un.	Un.	Un.	Un.	Un.	<i>Messrs. de Schlagintweit</i> , from native information.	
65	Pínarkún, in Bahár, (Ind.)	..	Un.	Un.	Un.	Un.	Un.	<i>Macpherson</i> , "The Mineral waters of India," p. 8, on the authority of Breton, which seems to be a mistake (see <i>Trans. Med. Phys. Soc., Calcutta</i> , Vol. II., p. 237, and "Sargúja.")	
66	Puári, in Kanáur, (Him.)	..	31	33	78	18	6,555	125.0	<i>Messrs. Schlagintweit</i> ; seems to be "Bokti" of <i>Gerard</i> , "Koonawur," p. 14.
67	Púga, in Ladák, (Tib.)	..	33	12	78	23	15,264	174.0	<i>Cunningham</i> , "Ladak," p. 144. <i>Thomson</i> , "Western Himalaya and Tibet," p. 164; <i>Messrs. de Schlagintweit</i> .
68	Rajéár, in Bahár, (Ind.)	..	25	2	85	25	Un.	Un.	<i>Shercill</i> , <i>Journ. As. Soc. B.</i> , Vol. XV., p. 59.
69	Rajvári, in the Kónkam, (Ind.)	..	17	14	73	35	Un.	Un.	<i>Duncan</i> , <i>Journ. Med. Phys. Science</i> , <i>Calcutta</i> , Vol. III., p. 524.
70	Sanganéshvar, in the Kónkam, (Ind.)	(Ind.)	17	11	73	35	Un.	Un.	<i>Duncan</i> , ditto ditto ditto.
71	Sargúja, in Bahár, (Ind.)	..	23	8	83	5	Un.	186.0	<i>Breton</i> , "Trans. Med. Phys. Soc., Calcutta, Vol. II.; p. 237; <i>Ouseley</i> , <i>J. As. Soc. B.</i> , Vol. XVII., part I., p. 67.
72	Sávi, in the Kónkam, (Ind.)	..	18	5	73	24	Un.	109.0	<i>Duncan</i> , "Journ. Med. Phys. Science," <i>Calcutta</i> , Vol. III., p. 524.
73	Shálkar, in Spíti, (Tib.)	..	32	0	78	38	10,600	120.0	<i>Gerard</i> , "Koonawur," p. 142; <i>Messrs. de Schlagintweit</i> .
74	Sheolór, in Kashnur, (Him.)	..	34	21	74	14	Un.	Un.	<i>Messrs. de Schlagintweit</i> , from native information.
75	Shogóre, in Chitrál, (C. As.)	..	35	8	72	4	Un.	Un.	Ditto ditto
76	Sitabári, in Málva, (Ind.)	..	Un.	Un.	Un.	Un.	Un.	Un.	<i>Colonel Todd</i> .
77	Sitáura, in Bahár, (Ind.)	..	25	3	85	29	Un.	110.0	<i>Shercill's</i> "Madhnán," (notes on Bahar, Calcutta); <i>Kitchie's</i> "Taproban," (see <i>Journ. As. Soc. Beng.</i> , Vol. XVII., part I., p. 235).
78	Sohóra, in Rajáuri, (Him.)	..	33	40	73	49	2,200	..	<i>Messrs. de Schlagintweit</i> .
79	Sóna, in Hindostán, (Ind.)	..	28	14	77	3	ab. 800	108.0	<i>Ludlow</i> , "Trans. Med. Phys. Soc., Calcutta, Vol. III., p. 20; "Cleanings in Science," Vol. II., p. 44. <i>Martin</i> , "Journ. As. Soc. B., Vol. XII., part I., p. 270; <i>Jaquemont</i> , "Voyage dans l'Inde," <i>Journal</i> , Vol. III., p. 337.
80	Sumapléo, in Khandésh, (Ind.)	..	Un.	Un.	Un.	Un.	Un.	Un.	<i>Briggs</i> , cited by <i>Sykes</i> "Geological Transactions," 2nd series, Vol. IV., p. 427.
81	Súni, in Símla, (Him.)	..	31	15	78	8	2,127	135.0	<i>Ravenshaw</i> , "Cleanings in Science," Vol. III., p. 17; <i>Gerard</i> , "Koonawur," p. 142; <i>Messrs. de Schlagintweit</i> .

No. Curr.	LOCALITIES.	GEOGRAPHICAL CO-ORDINATES.				Temperature Fahr.	AUTHORITIES AND REMARKS
		Latitude North.	Longi- tude East above the Green.		Height above the sea-level.		
			°	'			
82	Tantipára, in Bahár, (Ind.)	23	52	87	21	290	Sherwill, "Geographical Report of Beerbloom," Calcutta, 1855, p. 14. The spring "Lakarakúnd" (temp. 80°0) is five miles off. [1855, p. 22.]
83	Tantlmi, in Bahár, (Ind.)	24	3	87	16	350	Sherwill, "Geographical Report of Beerbloom," Calcutta, Messrs. de Schlagintweit.
84	Tapuban, in Garhwal, (Him.)	30	28	79	36	6,182	Mareadieu, "Indian Annals of Medical Science," Calcutta, 1855, No. IV, p. 532. Messrs. de Schlagintweit.
85	Teva, in Chámbera, (Him.)	32	8	76	12	1,602	Moorecroft, "As. Res." Vol. XII, p. 459.
86	Terthapúri, in Gujáti Khórsum, (Tib.)	31	11	80	34	Un.	Le G. Jacob, "Report upon the province upon Kattivár," Bombay, 1845, p. 36. This is Macpherson's spring at "Oonee."
87	Túlsi Shám, in Kattivár, (Ind.)	21	4	71	6	1240	Duncan, "Journ. Med. Phys. Science," Calcutta, Vol. III, p. 524.
88	Túril, in the Kónkan, (Ind.)	17	15	73	33	Un.	Kirk, "Med. Topography of Sindh," Calcutta, 1847, p. 22.
89	Uch, in the Panjáb, (Ind.)	29	13	71	1	Un.	Duncan, "Journ. Med. Phys. Science, Calcutta, Vol. III, p. 524.
90	Unáli, in the Kónkan, (Ind.)	16	38	73	33	Un.	Briggs, cited by Sykes, "Geological Transactions," 2nd series, Vol. IV, p. 427.
91	Unapáo, in Khandésh, (Ind.)	21	25	75	16	Un.	Duncan, "Journ. Med. Phys. Science," Calcutta, Vol. III, p. 524.
92	Unári, } in the Kónkan (Ind.)	17	36	73	21	} Un.	Messrs. de Schlagintweit. This is Macpherson's spring at
93	Unári, }	18	33	73	14		Hughes "Allen's Indian Mail," London, Oct. 17, 1859.
94	Unári, }	17	57	73	13	Un.	White, "Transactions R. As. Society," 1833.
95	Uri, in Garhwal, (Him.)	30	54	78	41	6,252	Messrs. de Schlagintweit.
96	Vajrabháti, in the Kónkan, (Ind.)	19	30	73	3	Un.	[p. 116.]
97	Véval, in Khandésh, (Ind.)	20	47	73	19	Un.	Hooker, "Himalayan Journals," London, 1854, Vol. II.,
98	Vódri, in Garhwal, (Him.)	30	53	78	21	5,384	
99	Yómtóng, in Sikkim, (Him.)	27	46	88	43	11,730	

* Unáli, or Unári, says Mr. Duncan in the "India Journal of Physical and Medical Science," Calcutta, Vol. III, p. 524, is the term by which the hot springs are known in the Kónkan. Hence it has been given to so many villages contiguous to them.

*Memorandum upon some ancient Tiles obtained at Pagan in Burma.—**By Lt.-Col. A. P. PHAYRE.*

I send herewith four tiles having Buddhist figures and inscriptions which were discovered at Pagan. They were given to me by the principal Monk of a Buddhist Monastery there. I only saw one of the four kinds in the original site; viz. the tile marked No. 1. The Monk assured me that all were found in different parts of the ruined city, but he did not wish me to go to the several sites, being apparently afraid that I should carry away too many, and that he might be blamed for being instrumental in injuring ancient pagodas. As my visit on this occasion was a hurried one, I had not time to discuss the matter with the old Phoon-gyee, who was exceedingly obliging, but he gave me one of his scholars to show me the place where the tile No. 1 was discovered.

It was the ruins of a small solid pagoda. In one corner the foundation at the level of the ground was exposed. The tiles like that marked No. 1, were laid on edge, and apparently formed the upper layer of the arch of the relic chamber. The hollow portion of the tiles was filled with sand partially mixed with lime to resist pressure. Bearing in mind the fears of the Phoon-gyee I brought none of the tiles away with me, but after inspecting a few, replaced them.

I now proceed to describe the tiles.

No. 1 bears thirty figures of Budhas. Of these two which are distinguished from the rest are evidently the figures of Gautama. The remaining twenty-eight are apparently intended to represent the Budhas of an antecedent period. At the bottom of the tile are two lines in the Deva Nagri character. On the back are inscribed seven lines in rude Burmese characters, and in the Ma-ga-da, or Pali language. I give them in the Roman character as follows:

Ata wisa ti mé budhá
 Ti gi thu mé ká tsa tha ha
 Budhat ta ya Tat tat ta ya
 Thabban matu pitu a ya
 Tsa ri ya putta ra rátsa
 Thabba that ta hitá pitsa
 Budhau hitháti nága teti.

No. 2. This tile has eight groups or compartments of figures. Each no doubt represents a marked event or scene in the life of Gautama Budha though I cannot recognise all. The first is the group in the right hand, lower corner. It represents the birth of Gautama. He is issuing from the right side of his mother who grasps the *Shorea robusta* tree above her head, and is attended by her sister. The figure at the top where Gautama is seen reclining represents his death in the country of Koothinaron. At the foot are two lines of writing in ancient Deva Nagri character.

No. 3. A figure of Gautama Budha seated on a sort of throne and his feet on a foot-stool. Around him are what appear to be intended to represent pagodas or relic caskets. The modern pagodas of Burma and Siam appear to have been fashioned after such-like models. There is a Deva Nagri inscription below the figure.

No. 4, is a small tile in the shape of the leaf of the *Ficus religiosa*. It bears a figure of Gautama in the usual attitude of reflection, and a Deva-Nagri inscription below.

LITERARY INTELLIGENCE, CORRESPONDENCE, &c.

Dr. Weber writes to Mr. Cowell from Berlin, November 9th, 1863.

“ Out of the many interesting news contained in your letter of June 5th, that about the Elliot collection of course claims the greatest attention. Mr. Austin's estimate for the cost of printing appears exceedingly moderate. Your Sanskrit College edition of the Siddhānta Kaumudī will be welcomed very heartily, as it may be used as a textbook in our Universities' Sanskrit Courses. The Nāgānanda too will be very welcome. Your translation of the Kusumāñjali must be hard work and will do us a great service.

Bāṇa's Harshacharitra is a work which seems of the utmost importance, to judge after the notices which we owe to Dr. Hali about it. I cannot as yet reconcile myself to the idea that the author of such a dull and clumsy work as the Kādambarī, should have lived in the seventh century, *before* Bhavabhūti wrote his Āmas, which indeed show already *symptoms* enough of a kindred style, but still appear in that regard more to resemble a weak stem, whereas a Kādambarī is to be likened to a nyagrodha-wilderness.

The second part of M. Pietet's "*Origines Indo-europeennes*" has now appeared. It is a great pity that he is no better Sanskrit scholar. The principles laid out and followed throughout his work are the very best, his assiduity and ardour deserve the highest praise, but the results, alas, are rather too often of a too questionable character to admit of acknowledgment or adoption. Professor Spiegel has just now published a series of old and new papers on "Erán" (this is the title of his book): two of them on the relation of the Avesta to the Veda and to the Genesis will be of particular interest: I have not yet read them, but I saw Spiegel in Meissen and we spoke to him about these themes. That meeting in Meissen was a very interesting one, forty members of our German Oriental Society being present (a larger number, than ever hitherto). Professor Wright is now to print under the patronage of our Society an old Arabian grammar, the Kāmil of al-Mubarrad (about 800 pages quarto). Dieterici is occupied with his translation of the treatises of the Ikhwān uṣ ṣafā. Goseche has given out a prospectus for an edition of the Muḥaḍḍhaliyāt, a collection of old Arabic poetry. Amari's publication of the state documents of

treaties between Venice etc. and the Moslems is highly praised. Emil Schlagintweit's *Buddhism in Tibet* with a copious Atlas of original drawings and pictures from the temple shrines of Tibet (representing Buddhist gods, saints and symbols) is a work of great interest. Curious enough, I found among these pictures the exact counterpart to a stone figure of Mañjuçri, deposited now in our Royal Museum here, but imported from Java, and containing two Sanskrit inscriptions in old character (from Çaka 1265), a decyphering and translation of which Dr. Friederich left with me (for the *Journal* of our Society) on his departure for Java at the end of February last. Five centuries between, and still the same picture in Java and in Tibet,—this is indeed a mark of much tenacity to the old form of representing this deity (or half god), and at the same time also an evidence for its even much higher antiquity. The last proof sheet of the *Petersburg Worterbuch* went to पृष्ठ and I think that number 5 of the fourth volume will soon be ready. The twelfth vol. of Kuhn's *Zeitschrift für vergleichende Sprachforschung* is finished. It is a great pity, that Kuhn has not more leisure to devote to his studies on comparative mythology : he is professor at a *Gymnasium* (high school) and his time very much restricted. Windischmann's *Zoroastrische Studien* (edited by Spiegel) is a very excellent work. The author (a Catholic clergyman of high distinction in Munich) combined Burnouf's method with a very deep and successful study of the Pehlvi literature : his premature death is a great loss for science. The first volume of Boehtlingk's collection of Sanskrit "*Sprüche*" appeared in July : to the text (alphabetically arranged) is added the translation, and at the foot the enumeration of all the passages, where the verse is occurring, and the *varietas lectionis*. The second part is to contain the rest (from प to ङ) and ample indices to the whole.

PROCEEDINGS
OF THE
ASIATIC SOCIETY OF BENGAL,

FOR NOVEMBER, 1863.



The monthly general meeting of the Society was held on the 4th instant.

E. C. Bayley, Esq., President, in the chair.

The proceedings of the last meeting were read and confirmed.

Presentations were received—

1. From His Highness the Maharajah of Benares, a copy of the Rev. M. A. Sherring's lecture on "Benares and its Antiquities."

2. From Baboo Rajendra Mallika, a dead blue and yellow Macaw.

3. From His Honor the Lieutenant-Governor of Bengal, a meteoric stone, which fell at Shytaal near Dacca, on the 11th August, the fall of which was announced at the last meeting.

4. From Princee Mohammad Jallaluddin, a specimen of a dead snake—*Bungarus Candidus*

5. From Colonel R. C. Tytler, a collection of zoological specimens.

6. From His Excellency the Viceroy, a stone Buddhist figure, with an inscription, from Sahet Mahet, the ancient Srāvasti.

The President announced that a pension of £150 a year had been granted to the Society's Curator, Mr. E. Blyth, to take effect from the 1st January, 1863.

READ LETTERS.

From Colonel J. C. Haughton to the President, giving an account of a large collection of coins lately found at a place called Gosain Maree, about 14 miles S. S. W. from Cooch Behar.

From Captain Speke, acknowledging the vote of thanks of the Society, and announcing his proposed expedition to discover the source of the Congo.

From Captain H. H. Godwin Austen, giving an account of the discovery of some coins at Islamabad.

From R. H. Barnes, Esq., returning thanks to the Society for his election as a corresponding member.

A letter from Dr. G. Gordon, intimating his desire to withdraw from the Society, was recorded.

The following gentlemen, duly proposed at the last meeting were balloted for and elected ordinary members :—

Dr. J. McLelland ; W. P. Duff, Esq. ; Dr. Ferd. Stoliezka ; R. T. Martin, Esq. ; Major J. G. Gowan ; Baboo Modhoosoodun Doss, and H. D. Sandeman, Esq.

The following gentlemen were named for ballot as ordinary members at the next meeting :—

The Rev. M. D. C. Walters, Chaplain of Calcutta, proposed by Mr. Cowell and seconded by Mr. Grote.

A. G. Walker, Esq., proposed by Major Layard and seconded by Colonel Gastrell.

T. Dickens, Esq., Barrister-at-law, proposed by Mr. Blanford and seconded by Mr. H. C. Sutherland.

J. Forsyth, Esq., Bengal Staff Corps, proposed by Mr. R. A. Sterndale and seconded by Mr. Blanford.

The Rev. Mr. Corbyn introduced some aborigines of the Andaman Islands, and gave an interesting account of these people, with a short narrative of the circumstances which have led to the establishment of a friendly feeling between them and the settlers.

Thanks were unanimously voted to Mr. Corbyn for his interesting account of the Aborigines of the Andaman Islands.

After a few preliminary remarks on the ethnology of the Andamane, Mr. Blanford stated that he was doubtful whether the intercourse opened will tend eventually to the civilization of the natives of the Andamans. He stated that the history of the New Zealanders and other barbarous people in Australia and America sufficiently warrants us to assume the broad fact that when two different races in very different states of civilization come in contact with one another, the more powerful race exterminates the less powerful, and that civilization, to be permanent, must be attained by gradual steps and mainly be developed from within, foreign influence being but a secondary agent.

Mr. Cowell could not concur in the opinion of Mr. Blanford ; on the contrary he believed that history generally bears out the fact that nations cannot rise in civilization without an influence *ab extra*. He quoted some instances from ancient history in support of this view.

The President remarked that without entering into the abstract question raised by Mr. Blanford, it might perhaps be doubted if the facts cited by him fully warranted in their entirety the conclusions at which he had arrived.

No doubt it was unfortunately true that in the majority of cases in which a race of high civilization had come into contact with another of a very inferior civilization, the result had been fatal to the latter. It was unnecessary here to discuss the causes which had contributed to produce this effect. The President, however, would call the attention of the meeting to one instance which he believed proved at least that an exception might exist to the general rule. The Laps whom Mr. Blanford had cited as forming a part of the same brachycephalic family to which the Andamanese belonged, had been for some time (for more at least than a century and a half) in contact on either side with Swedish and Russian civilization, and however it might be the fashion to deery the character of the latter, there could in reality be no doubt that it was civilization of the highest order, especially in that part of Russia which bordered on the territory of the Laps.

Now, the result had certainly not been in this case the extermination of the Laps ; indeed, though not speaking on accurate information, the President believed that the Laps had neither diminished in numbers nor deteriorated in condition, since the commencement of the last century.

But whatever might be the opinion of the meeting on the merits of Mr. Blanford's general proposition, it was important to remember that in the present case the question was not whether or not we should leave the Andamanese alone, for the commencement of our intercourse with them was unavoidable. These islands lie in the very track of a very important and daily increasing line of commerce. They contain what are in reality the only harbours of refuge within the Bay of Bengal. It had been already constantly pressed upon Government that it was their duty for the protection of these our subjects, and those of other nations trading in these seas to reclaim these Islands now abandoned to a barbarous and hostile population. No doubt these considerations have sooner or later made interference inevitable. The establishment of a penal colony which the necessities of jail discipline in India had compelled Government to form, only hastened the event.

It was beyond denial that the commencement of such an intercourse with this uncivilized race involved grave moral responsibilities, and these could not be approached without anxious consideration.

But the question was not now, whether this intercourse should be commenced at all, but by what means and in what manner it could be most humanely and successfully commenced.

So far as they had gone, Mr. Corbyn's endeavours had been unusually happy, and promised most favorably for the future. No doubt further efforts would be made in the same direction, and it was to be hoped with the same prosperous result. It might indeed be otherwise, but at any rate it was the duty of the more civilized race to omit no effort to avoid the evils which had hitherto resulted from its contact with those of the lower grades of civilization, and the meeting would doubtless consider that Mr. Corbyn was entitled to all praise for the patience, tact, and humanity which had hitherto distinguished his efforts to reclaim and civilize the Andamanese.

Communications were received—

1. From Rev. I. Loewenthal, a paper on some Persian inscriptions found in Srinagar, Kashmir.

2. From Baboo Gopinath Sen, Abstract of the hourly Meteorological Observations, taken at the Surveyor General's office, for the month of August last.

3. From W. Theobald, Esq., Jr. a paper on the variation of some Indian and Burmese Helicidæ, with an attempt at their re-arrangement, together with description of new Burmese Gasteropoda.

4. From Professor J. Dowson, through E. Thomas, Esq., remarks on Major General Cunningham's paper on the *Taxila* inscription.

Mr. Cowell read some extracts from a paper by Colonel Abbott on the site of Aornos.

Mr. Cowell, having read extracts from the paper, Major Walker made some comments on the subject of it, and stated that so far as he was aware of the merits of the question he would adopt the position as given by Mr. Loewenthal in opposition to Colonel Abbott's arguments.

In consequence of the lateness of the hour the paper of Mr. Loewenthal on some Persian inscriptions was not read, and the meeting separated.

FOR DECEMBER, 1863.

The monthly general meeting of the Society was held on the 2nd instant.

A. Grote, Esq., in the chair.

The proceedings of the last meeting were read and confirmed.

Presentations were received—

1. From the Assistant Secretary to the Government of India, Foreign Department—a copy of a report by R. H. Davies, Esq., on the trade of Central Asia.

2. From Baboo Ganendra Mohun Tagore, Professor of Hindoo Law in University College, London—a pamphlet containing the substance of a lecture delivered by him before the Ethnological Society of London, “On the formation and institution of the caste system—the Aryan polity.”

3. From Baboo Prosonno Coomar Tagore—a copy of his English translation of *Viváda Chintámani* from the original Sanskrit of Váchaspati Misra.

4. From his Highness the Mahárajah of Burdwan—a copy of the *Adi* and the *Sabhá parvas* of the Mahábhárata in Sanskrit, with a Bengali translation, published under his auspices.

The following gentlemen duly proposed at the last meeting were balloted for and elected ordinary members:—The Rev. M. D. C. Walters; A. G. Walker, Esq.; J. Forsyth, Esq.; and T. Dickens, Esq.

W. Murray, Esq., B. C. S. was then proposed by Mr. Cowell for ballot as ordinary member at the next meeting, seconded by Mr. Blanford.

The Secretary read the following report, which had been adopted by the Council, on a proposition submitted by Mr. C. Horne for facilitating a more extended correspondence on Natural History subjects:—

“The practicability of carrying out Mr. Horne’s proposition depends mainly on the assistance afforded by those interested in its accomplishment, the Council being unanimously of opinion that a published list of naturalists, numismatists, and others would be of great assistance to those engaged in these studies, and it is believed that such a list would facilitate the exchange of duplicate specimens, and at the same time enable those interested in special subjects to know in what quarter to apply for information and assistance.

“ Much help for the formation of such lists may be afforded by members of the Society, and it is therefore recommended that, as a preliminary step, a circular with a blank form be forwarded to members of the Society, requesting them to insert the names and addresses of those collectors with whom they may be acquainted, and to specify the subjects wherein they are respectively interested ; at the same time members should be requested to state whether they wish their own names to appear in the proposed list, and to furnish similar information with regard to themselves, as well as to mention any specimens which they might wish to offer as exchanges.

“ It would, in the next place, be necessary to apply directly to those gentlemen who, not being members of the Society, may be indicated by the latter as collectors, in order that their assent to the publication of their names, and perfectly authentic information respecting their requirements, &c., may be obtained ; and they might be asked at the same time to communicate to the Society the names of others with whom they may be acquainted, and who may in like manner wish their names to be recorded. In all cases, however, no name or details should be published that are not furnished or mentioned by the individuals themselves.

“ The materials thus obtained should be classified in a manner hereafter to be determined upon, and the lists so formed, printed on fly-sheets for insertion at the end of each number of the *Journal*. It might be found desirable also to append authentic information as to those who may be engaged in the working out of any special subject with a view to publication.”

The Chairman, on the part of the Council, recommended that the reference of Capt Lees' amendment of Rule 77 to the Society at large be for the present deferred. This recommendation was made in consequence of the Council's having just appointed a committee to revise the rules generally. It seemed expedient to include in one reference other amendments of the rules which might result from this revision.

Communications were received—

1. From Baboo Gopinath Sen—an abstract of the hourly meteorological observations taken at the Surveyor General's office in September last.

2. From Major J. T. Walker, Superintendent G. T. Survey—report of the operations of the G. T. Survey of India during 1862-63.

Mr. Oldham was then invited to read his paper submitted in October, entitled "Notes on the Fossils in the Society's Collection reputed to be from Spiti;" and that gentleman, after objecting to the postponement of the paper, proceeded to read it.

The Chairman remarked on the objections raised by Mr. Oldham, that his paper, though announced at the October meeting, had not been read on account of Mr. Oldham's absence from that and the following meeting.

An interesting discussion ensued between Mr. Oldham and Mr. Blanford as to the identity or otherwise of these fossils with those of the Gerard collection.

Mr. Oldham then exhibited to the Society a small collection of stone implements which had very recently been discovered by Messrs. King and Foote of the Geological Survey of India, near Madras. These were all of the ruder forms, so well known as characterizing the flint implements which had excited so much attention within the last few years in Europe. They were all formed of dense semi-vitreous quartzite—a rock which occurred in immense abundance in districts close to where these implements had been found, and which formed a very good substitute for the flints of north Europe. This was the first instance in which, so far as he knew, such stone implements had been found in India *in situ*. True celts of a totally different type and much higher finish, and in every respect identical with those found in Scotland and Ireland, had been met with in large numbers in Central India, but never actually imbedded in any deposits. They were invariably found under holy trees, or in sacred places, and were objects of reverence and worship to the people, who could give no information as to the source from which they had been originally gathered together. A single and very doubtful fragment of a stone implement had been found by Mr. W. Theobald, Junior, in examining the deposits of the Gangetic plains near the Soane river. This occurred in the Kunkurry clay of that district; but, with this exception, he was not aware of any stone implements, of any kind, having previously been noticed *in situ* anywhere in India. Those now on the table had been collected partly by himself, from a ferruginous lateritic gravel bed, which extended irregularly over a very large area west of Madras. In places this was at least fifteen feet below the surface, cut through by streams, and in one such place from which

some of the specimens on the table were procured, there stood an old ruined pagoda on the surface, evidencing that, at least at the time of its construction, that surface was a permanent one. This bed of gravel was in many places exposed on the surface and had been partially denuded; and it was in such localities where these implements had been washed out of the bed and lay strewed on the surface that they were found most plentifully.

Mr. Oldham remarked on the great interest attaching to such a discovery, and on the probable age of the deposit in which they occurred. Another point of interest connected with the history of such implements was the remarkable fact that, while scattered in abundance over the districts where they occurred, were noble remains of what would by many be called Druidical character-circles of large standing stones, cromlechs, kistvaens, often of large size and well preserved, all of which were traditionally referred to the Karumbers, a race of which there still existed traces in the hills; still all the weapons and implements of every kind found in these stone structures were invariably of iron. No information whatever regarding these stone implements could be obtained from the peasantry, who had been quite unaware of their existence.

Thanks were unanimously accorded to Mr. Oldham for his interesting remarks on the stone implements.

FOR JANUARY, 1864.

The annual general meeting of the Asiatic Society was held on the 13th instant.

E. C. Bayley, Esq., President, in the chair.

The Secretary read the following Annual Report for 1863:—

ANNUAL REPORT.

The Council of the Asiatic Society have much satisfaction in announcing that the marked prosperity of the Society during the past year has been fully equal to that of the previous years, indicating an ever-increasing interest in the objects of the Society on the part of the public, which augurs well for the future progress of Indian science.

It is, however, with feelings of deep regret that the Council have to record the decease of the Society's patron, the Right Hon'ble the Earl of Elgin and Kincardine, whose cordial sympathy with the

objects of the Society has been manifested on all occasions when the support or concurrence of the Government has been solicited by the Society.

During the past year the Society has received an accession of fifty-nine ordinary and two corresponding members, making a total of sixty-one. The loss by death (three) and retirement (twelve) has not exceeded fifteen members; so that the Council is enabled to congratulate the Society on a net increase of forty-four members, making an actual total of 355,* against 311 of the preceding year.

Baboo Sumbhoo Chunder Roy, Maharaja Narendra Narain Bhupa, and Dr. J. Browne are the names of the deceased members.

FINANCE.

The amount received by way of contributions from members was Rs. 8,930-2-9, which is in excess of the collection of the previous year. Of this sum Rs. 1,792 were for admission fees, and the balance, Rs. 7,138-2-9, for quarterly subscriptions.

Annexed is a table showing the average collection of the previous ten years. The resulting sum does not exceed the collection of the year under review.

	<i>Rs.</i>	<i>As.</i>	<i>P.</i>
1853,	7,778	9	3
1854,	7,082	0	0
1855,	7,166	0	0
1856,	8,096	0	0
1857,	7,068	0	0
1858,	6,923	8	0
1859,	6,750	0	0
1860,	6,441	0	0
1861,	6,812	0	0
1862,	7,222	9	0
<hr/>			
Total Rs.,	71,339	10	3
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* Resident Members,	129
Non-resident,	147
Absent,	79
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Total,	355

The average being Rs. 7,133-15-5 per year.

The details of the accounts have been referred to auditors, and will be laid before the next monthly meeting.*

The probable income and expenditure of the Society for the next twelve months may be estimated as follows :—

Income.

Contributions,	Rs.	8000
Admission Fees,		1800
Journal,		600
Library,		400
Museum,		6000
Secretary's Office,		10
Coin Fund,		50
Total,		<hr/> 16,860 <hr/>

Expenses.

Journal,	Rs.	3,200
Library,		2,400
Museum,		7,200
Secy.'s Office,		1,900
Building,		500
Coin Fund,		150
Miscellaneous,		350
Total,		<hr/> 15,700 <hr/>

LIBRARY.

During the past year the library has received large additions, both by presentation and purchase.

In the Natural History Department, the most important additions have been Mr. Gould's large works on the Birds of Asia, purchased in England, and 30 vols. of the *Transactions of Leopoldino-Caroline Academy* (which completes the Society's set of that most valuable series up to the year 1851) from the late Dr. Walker's library.

In the Philological Department the *Codex Sinaiticus*, edited by Professor Tischendorf and presented by the Imperial Russian government, is the most note-worthy acquisition.

* Having been submitted to the March meeting and adopted, they are printed in the usual place at the end of the proceedings of the Annual General Meeting. ED.

The total number of volumes, pamphlets, and periodicals added to the library during the year is 572.

With a view to the further improvement of the library, the Council have requested the Library Committee to enquire into, and especially report upon, its present condition, and to submit propositions for its future arrangement; so that future additions may be made systematically as the funds of the Society may permit, and in accordance with the demands of science. Special attention will be given to the completion of those serials or other works, deficient sets of which now exist in the library.

COINS.

The collection of these valuable relics has not received any accession of moment. The only addition deserving of mention is from Baboo Shibchunder Mullick, who presented a trove of silver Mahomedan coins from his zemindary in the Sunderbuns.

MUSEUM.

Owing to the severe illness of the Society's late curator, Mr. Blyth, which compelled that gentleman to proceed to England at the close of 1862, the museum has been deprived of the supervision of a professional curator during the whole of the year.

Dr. Jerdon has, however, most kindly given much time and attention to the collections while engaged in the preparation of his *Manual on the Natural History of India*, and Baboo Poorno Chunder Bysack having had charge of the collections mainly with a view to their preservation, the Council are enabled to report that the collections have been well cared for, and that recent additions have been mounted and arranged so as to be equally available with the former for study or inspection.

The collection of fossil remains of invertebrate animals and plants has been mounted, worked out, arranged, and catalogued, and the collections of birds' eggs remounted and arranged in a cabinet especially provided for that purpose.

The valuable series of stuffed quadrumana which had been hitherto exposed in one of the lower rooms, has been arranged in two large glass cases, and it is trusted that they have been placed beyond danger of future deterioration. A new case has been provided for the Society's models and specimens of meteorites, and insect cabinets have been ordered from England at a cost of Rs. 500; a cabinet of slide

drawers for the reception of duplicates and specimens under examination has also been provided.

The Society's collection of Indian meteorites was transmitted to Professor Maskelyne in 1862, that gentleman having most kindly undertaken the charge of their chemical investigation and of their section with a view to the exchange of portions of them with the British Museum. The Society have now received from Professor Maskelyne a very beautifully-executed series of models of the original stones and portions of the stones themselves, together with a series of specimens of foreign meteorites presented by the Trustees of the British Museum.

They have also received, through the kindness of Dr. Haidinger, another valuable series from Dr. Hornes, Director of the Imperial Mineral Cabinet of Vienna, to which a set of Indian specimens had been presented by the Society.

In the Zoological Department the Society have received a set of upwards of 300 species of invertebrate fossils from Mr. H. F. Blandford, and numerous specimens of the mammals and birds of the Andaman Islands, with two almost entire skeletons of the natives of those islands, from Lieutenant-Colonel Tytler.

Captain Smyth has also presented several skins of Thibetan animals;—these last, together with some skeletons of those animals that had been purchased by the Society and since mounted, form valuable representatives of the zoology of Thibet and Northern India.

In the Ethnological Department the collection of crania has received but few additions, but a considerable number of portraits of ethnological interest have been added to their photographic albums, chiefly from the Government of India.

The archæological collection has received a slightly mutilated colossal figure of Buddha exhumed by General Cunningham at Sahet Mahet, the ancient Srāvasti in Oudh, presented by the Right Hon'ble the late Earl of Elgin. Its basement bears an important inscription, in which the name Srāvasti, of the place where it was found also occurs.

The Council are glad to be able to announce that the preliminary negotiations for the transfer of the Society's Museum to Government have now assumed a shape which permits of their being submitted to the Society at large, with a view to definite action.

The number of visitors to the Society's Museum has not diminished during the past year, amounting in average to 291 visitors per diem.

Natives.

Male,	96,629
Female,	5,924

Europeans.

Male,	2,545
Female,	1,384

Total,	106,482
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OFFICERS.

The Council have great pleasure in announcing that the home authorities have at last consented to grant a retiring pension of £150 per annum to their late Curator, Mr. Blyth. Mr. Blyth has for more than twenty years laboured most zealously in the cause of natural science in India; and it must be a cause of congratulation to the Society that his services have at length received this well-earned acknowledgement from the Home Government. He has been absent on sick leave in Europe during the whole of the past year.

The arrangements which have been sanctioned by the Council in consequence of his absence, will be submitted at a future meeting.

Baboo Poorno Chunder Bysack has officiated as assistant-curator since the last annual meeting.

The Librarian and Assistant-Secretary continues to discharge his duties to the entire satisfaction of the Council.

JOURNAL.

Five numbers of the *Journal* (including a supplementary number) have been published during the year; several valuable papers on Natural History and Archæology have been contributed, and the supplementary number possesses great interest as containing General Cunningham's Report of his Archæological Survey in 1861-62.

BIBLIOTHECA INDICA.

Seventeen numbers of the *Bibliotheca Indica* have appeared during the past year, viz.—eight of the new series, and nine of the old.

In the new series, Pundit Prema Chandra Tarkabagish has completed his edition of the *Kāryādars'a* of S'ri Daṇḍin, with his original

commentary, and Mr. Cowell has published the second part of the *Maitri Upanishad*.

Two new works have been also commenced of considerable interest, in two different departments of Oriental literature—the *Tabakát-i-Nasiri* in our series of Muhammadan historians, and the *Púrva Mímánসা Sutras*.

The former is the chief authority of the early Muhammadan history of India, and is especially valuable for the *Bibliotheca*, as we had already published the history of Ziá-i Barní, which was expressly designed as its continuation. The latter takes up a branch of Hindoo philosophy which had hitherto been comparatively neglected; and the present publication will render the *Sutras* of Jaimini, and the rare commentary of Sabara, available to European research. The Council hope ere long to be able to announce an edition of the *Yoga Sutras*; the only one of the six philosophical systems of the Hindoos remaining unpublished.

In the old series we have to announce the completion of the edition of the *Vedánta Sutras* with the commentary of Sankara Áchárya and the gloss of Govinda Ánanda, originally commenced by Dr. Roer, and subsequently continued by Pundit Ráma Náráyana Vidyáratna.

Baboo Rájendralál Mitra has issued two numbers of the *Taittiríya Bráhmaṇa*, and Mr. Cowell two numbers of the *Taittiríya Saṁhitá*.

The titles of the fasciculi of the new series are:—

1. The *Káryáḍars'a* of S'ri Daṇḍin, edited by Pundit Prema Chandra Tarkabágis'a, Nos. 38, 39, 41, Fasc. III. IV. V.

2. The *Maitri Upanishad*, edited by Mr. E. B. Cowell, M. A., No. 40, Fasc. II.

3. The *Tabakát-i-Nasiri* by Minhajuddin Juzjani, edited by Captain W. N. Lees, LL. D. Nos. 42, 43, 45, Fasc. I., II., III.

4. The *Púrva Mímánসা Sutras* of Jaimini, edited by Pundit Moheshchunder Nyáyaratna, No. 44, Fasc. I.

The titles of the fasciculi of the old series published during the year, are—

1. The *Vedánta Sutras*, edited by Pundit Ráma Náráyana Vidyáratna, Nos. 195, 198, 199, 200, 201, Fasc. IX., X., XI., XII., XIII.

2. The *Taittiríya Bráhmaṇa*, edited by Baboo Rájendralál Mitra, Nos. 196, 197, Fasc. XVII and XVIII.

3. The *Taittiríya Saṁhitá*, edited by Mr. E. B. Cowell, M. A., Nos. 202, 203, Fasc. XVIII. and XIX.

The Report having been read, it was proposed by Colonel Thuillier, seconded by Mr. Grote, that it be adopted. The proposition being put to the vote was carried unanimously.

The meeting then proceeded to ballot for the Council and officers for the next year.

Colonel Thuillier and Mr. W. L. Heeley were appointed scrutineers, and at the close of the ballot the chairman announced the following result:—

Council—E. C. Bayley, Esq., President; Captain W. N. Lees, Dr. T. Anderson, Baboo Rajendralal Mitra, Vice-Presidents; Dr. J. Fayrer; E. B. Cowell, Esq.; Dr. S. B. Partridge; J. Obbard, Esq.; Lieut.-Col. C. H. Dickens; Lieut.-Col. J. E. Gastrell; Lieut.-Col. H. Hyde; H. Leonard, Esq.; Baboo Jadava Krislma Sing;—H. F. Blanford, Esq., and W. L. Heeley, Esq., Joint Secretaries.

The meeting then resolved itself into an ordinary general meeting.

The following presentations were announced—

1. From Col. Fytche, Commissioner, Tenasserim Division, British Burmah,—heads and horns of a male and a female double-horned rhinoceros, from the source of the Tenasserim river.

2. From Baboo Rajendra Mullick,—a dead hybrid goat, and a kangaroo.

3. From Baboo Shoshee Chunder Dutt,—a copy of his work entitled *Stray Leaves, or Essays, Poems, and Tales*.

4. From the Bombay Government,—a copy of a Sindi work entitled *Saswi and Punhu*.

5. From Captain F. Stubbs,—a number of coins collected at different times, in the Punjab and Delhi.

A vote of thanks to the above donors was proposed by the President, and carried unanimously.

Letters from Lieut.-Col. L. Pelly, Lieut. W. J. Stewart, Rev. J. C. Thompson, E. G. Glazier, Esq., and Saheb Zada Mohammad Walagohur, intimating their desire to withdraw from the Society, were recorded.

W. Murray, Esq., proposed at the last meeting was balloted for and elected an ordinary member.

The following gentlemen were named for ballot as ordinary members at the next meeting:—

Hon'ble Sumbhoo Nauth Pundit, Judge of the High Court, Calcutta, proposed by Mr. Cowell, seconded by the President.

Baboo Kaliprosunno Dutt, Pleader High Court, proposed by Baboo Rajendralal Mitra, seconded by Mr. Grote.

H. Leeds, Esq., Conservator of Forests in Burmah, proposed by Mr. Theobald, seconded by Mr. Grote.

A. M. Verchere, Esq., H. M.'s Indian Army, proposed by Capt. H. H. G. Austen, seconded by Capt. Lees.

Lieut. A. Pullan, Topographical Assistant G. T. Survey, Kashmir Series, proposed by Capt. H. H. G. Austen, seconded by Mr. Grote.

The Council reported that the following correspondence had passed between them and the Government of India, on the subject of the transfer of the Society's Museum to Government.

No. 173.

FROM THE SECRETARY TO THE ASIATIC SOCIETY OF BENGAL,—To
E. C. BAYLEY, ESQ., SECY. GOVT. OF INDIA, HOME DEPT.

Asiatic Society's Rooms, Calcutta, 13th April, 1863.

SIR,—With reference to former correspondence on the subject of the proposed new museum, I am directed by the Council of the Asiatic Society to solicit the attention of Government to the plan sketched out in my letter dated 18th June, 1862, No. 180, as the basis of a definite arrangement for the transfer of the Society's museum.

As some years must probably elapse before a new museum building can be erected and fitted for the reception of the Society's collections, during which time the zoological portion of the collections will be liable to continued deterioration, if adequate provision be not made for their preservation, it appears highly desirable to the Society's Council that arrangements should be speedily completed for the permanent curatorship of the museum.

It is the more advisable that the consideration of this question be no longer deferred, as the Society's curator, Mr. Blyth, has now left India in such a state of health that there appears but little probability of his returning to resume his former duties, and the valuable services now voluntarily given by Dr. Jerdon to the superintendence of the zoological portion of the museum, are necessarily temporary, and not to be permanently relied on. It will, consequently, be necessary before long to consider the appointment of a permanent successor to Mr. Blyth, and it is obviously desirable that the whole question

of the future management of the museum should be decided before new engagements are entered into.

The Council are of opinion that it is by no means necessary to wait for the transfer of the collections to the new museum building in order to give effect to that portion of the proposed arrangement which relates to the internal management of the museum. With a proper staff of curators and assistants, the museum may be retained for some time to come in the present building, and with some increase of available funds, the present collections and such additions as may be expected in the interval, may be kept in a state of good preservation, and be made available for the purposes of science, even though they cannot be entirely displayed to casual visitors.

I am accordingly directed to solicit that the Government will take
* No. 180, dated 18th June, 1862. into early consideration the propositions of the Council communicated in my former letter,* with a view to determining the conditions on which the proposed transfer of the Society's museum may be finally agreed to.

I have, &c.

(Sd.) W. S. ATKINSON,
Secy. Asiatic Society.

No. 5503.

From E. C. BAYLEY, Esq., Secy. to the Govt. of India, To W. S. ATKINSON, Esq., Secy. Asiatic Society of Bengal.

Dated Fort William, the 1st Sept., 1863.

Home Department.

SIR,—With reference to your letters of the 13th April last, and 18th June, 1862, I am desired to state that his Honor the President in Council is not unwilling to enter at once upon the consideration of the arrangements suggested in the last named letter, instead of postponing it until the Government may be in a position to erect a fitting building to contain a Government Museum.

2. But before doing so, the President in Council desires to offer some observations upon the rules suggested by the Council of the Society as the basis of a plan for the transfer of the Society's museum to Government, to be submitted for the approval of the Society at large.

3. The rules to which these observations apply, are the second, fifth, tenth and thirteenth.

4. The second defines the number and mode of election of the governing body of the proposed Government museum, and would, as it is now worded, leave the nomination of the Vice-President and of one-half of the Council with the Society. I am directed to point out, that as the museum will hereafter be wholly public and supported at the expense of the State, it seems to be inconsistent with its character to reserve so large a share in its management to a private Society. The President in Council is, therefore, of opinion that no more than one-third, instead of one-half, of the trustees should be named by the Asiatic Society.

5. For the same reasons, the President in Council dissents from the fifth rule, which would secure separate and distinct privileges to members of the Asiatic Society. When the museum has become the property of the public, the public ought to enjoy as free a use of its contents as is consistent with their due preservation. It by no means necessarily follows that the terms on which this use is granted to the public should be more limited than those on which the members of the Asiatic Society now enjoy the use of their own collection, or that the privileges of the members should be in any way restricted by the transfer.

6. Similarly, the President in Council would suggest that the reservation as to the library and manuscripts contained in the tenth and thirteenth Rules, should be omitted. It seems almost unavoidable that the proposed museum should possess the adjunct of at least a library of reference, such as the library of the Society would, with some additions, form; and there seems to be no good reason why two similar libraries should co-exist under the same roof. If the library and manuscripts were transferred with the other collections, it is not probable that the conditions attached to their use would be less liberal than those of the Asiatic Society, so that the members of that Society need not in any degree, as has been already said with respect to the other collections, suffer any abridgment of their privileges by the transfer.

I have, &c.

(Sd) E. C. BAYLEY,

Secy to the Govt of India.

No. 489.

From the Secretary to the Asiatic Society of Bengal,—To E. C. BAYLEY, ESQ., Secretary, Government of India, Home Department.

Asiatic Society's Rooms, Calcutta, 6th Nov., 1863.

SIR,—With reference to the previous correspondence noted in the margin, on the subject of the proposed transfer of the Society's museum

From the Govt. of India, Home Dept. No., 2564, dated 22nd May, 1862.

To the Govt. of India, in reply No. 180, dated 18th June, 1862.

To the Govt. of India, in continuation No. 173, dated 13th April, 1863.

From the Govt. of India, in reply No. 5503 dated 1st September, 1863.

to Government, I have the honor to submit to you the views held by the Council of the Society on those modifications of the Council's scheme proposed in your letter No. 5503 of the 1st September, 1863.

Previous to doing so, I am desired to assure you that the Council have received with much pleasure the announcement that his Honour the President in Council is not unwilling to enter at once upon the consideration of the proposed transfer, feeling that the interest thus manifested by Government in the progress of natural science cannot but have a most beneficial influence upon its cultivation in this country.

Under these circumstances, I am desired to state that the Council are prepared to modify, in accordance with his Honour's views, the rules proposed in their late Secretary's letter, (dated June 18th) so far as may not, in their opinion, seriously impair the well-being of the Society which they represent. Thus, while their original proposal, that one-half of the trustees of the new museum should be nominated by the Society, was suggested by the probable preponderance of the Society's collections for many years to come in the new museum, as well as by the fact that the Society has on many occasions acted as the scientific advisers of Government, the Council feel confident that the interests of Science will be so cared for by Government in the selection of its nominees, that they may without hesitation defer to his Honour's views on the proposed revision of their second Rule.

With similar feelings and on similar grounds, the Council concur in his Honour's suggestion that the fifth Rule proposed by them be so modified that the public at large be admitted to the same free use of the museum as that now enjoyed by the members of the Society. Both, they understand, would be only subject to such restrictions as may be necessary for the due preservation of the collections.

While, however, the Council are thus prepared to accede to his Honour's suggestions with regard to the management of the new museum, and to waive any claim of exclusive privilege for the members of the Society, they regret that the proposed modifications of Rules X. and XIII. are such as they cannot for a moment entertain. On this point there is entire unanimity on the part of the Council, and they feel sure that the same feeling pervades the Society at large. In fact, his Honour must on further consideration concur with them that the Society would, after such a transfer as that suggested, cease to exist. It would have no privileges to offer to its members, who would gradually leave an institution which had nothing but its traditions and its name to hold it together, and would in a few years have nothing but its house to yield it an income.

It appears, however, to the Council that the objects which the Government and the Society respectively have in view are not incompatible, and that the Society's library and the museum being under the same roof, while the library remains the property of the Society, it may equally be available to the curators or others working in the museum, as is at present the case; and thus that such funds as may be allotted by Government for the formation of a museum library may for some time to come be devoted to the purchase of such works as are not already possessed by the Society. I am, therefore, directed by the Council to propose the above modification of his Honour's suggestions, and to express their hope that this arrangement may be found to fulfil every desired end.

I have, &c.

(Sd.) H. F. BLANFORD,
Secy. Asiatic Society.

No. 7622.

From E. C. BAYLEY, ESQ., Secy. to the Govt. of India, To H. F. BLANFORD, ESQ., Secy. to the Asiatic Society of Bengal.

Dated Fort William, the 5th Dec., 1863.

Home Department.

SIR,—I am directed to acknowledge the receipt of your letter No. 489, dated the 6th ultimo, intimating that the Council of the Asiatic Society are prepared to accede to the suggestions offered to them with regard to the management of the new museum, and to waive any

claim of exclusive privilege for the members of the Society ; but that they cannot consent to transfer the Society's library to Government.

2. In reply I am directed to state that the Governor-General in Council has no wish to press upon the Society the proposed modifications of Rules X. and XIII., to which your letter expresses such strong objections, and that the alterations in Rules II. and V., which have been accepted by the Council, are considered by his Excellency in Council satisfactorily to have cleared the way to a definite conclusion of the negotiations pending between Government and the Society.

I have, &c.

(Sd.) E. C. BAYLEY,

Secy. to the Govt. of India.

After the correspondence had been read by the Secretary, it was proposed by Dr. Oldham, seconded by Mr. Atkinson, and carried—

“That the present meeting desire to impress on the Society at large the propriety of authorising the Council of the Society to enter into definite and conclusive arrangements with the Government of India relative to the transfer of the Society's museum, in accordance with the terms of the correspondence now read.

“That the Council be requested to forward a copy of the whole correspondence to the members of the Society at large, and that the ordinary meeting in March be made special for the purpose of deciding this matter, in accordance with No. 43 of the Bye-laws.”

The Secretary read the following letter from Captain Ralph Ouseley to the address of the President, on some ancient localities in the Fyzabad district :—

“I am at work near the ruins of an old town named Uldemow. Tradition says it belonged to the “*Bhurs*,” and was destroyed many hundreds of years ago. I went a few days ago to see the ruins of what is supposed to have been a fort, and also the remains of an old temple. The town was situated on the banks of the Goomtee about twenty miles below Sultanpore, and opposite the fort ; there is a masonry dam below the water right across the river ;—the natives declare that it is neither more nor less than the roof of a tunnel which runs below the river bed. If I go there again I intend to make farther enquiries on this point. I ascertained in conversation with some of my native friends that coins are very often picked up

about the ruins, and I managed, through the influence of a very learned Pundit here resident, to obtain a few, and I am sending you by registered letter dāk to-day four; one silver modern one which does not belong to these parts, but which some one had by him. It is said to be a Bhootan coin, coined in the present King of Nepal's reign. The other three coins are copper—one, a Mahomedan one, bears the date 1021, supposed to be Hegira, and therefore about 260 years old. The other two neither Hindoos nor Mahomedans can read. The most learned pundits are at fault, but say that the characters are like Chinese, and so they appear to me. If these coins prove any addition to your collection, I will try and get some more."

The following extract from a letter from Baboo Rungolal Banerjea was also read:—

"I have also seen a copper-plate inscribed on both sides and bearing the record of a grant of land by Rajah Purusottama Deo of Orissa. It is now in the possession of an old man of eighty years, the Bhuñiya of *Goapadha*. He values it very highly, and cannot be prevailed upon to part with it. I have, however, managed to get a transcript, which I enclose. You will perceive from it that, though an Ooria document, it was executed in Bengal, a part of which was at one time held in sovereignty by the Kings of Orissa. The donor, Purusottama Deo of the Surajvansa dynasty, who, according to Stirling, reigned from 1478 to 1503, A. D., died in Bengal on the banks of the Bhagirutee, probably near Triveni, where the grant was made on the occasion of an eclipse. The record names the Ganges (*Gunga Garbha*) but, of course, it means the Hooghly, for you know that was the old bed of the Ganges; and what is now called by that name by Englishmen has no sanctity, and owes its present volume to a shifting of the ever-changing river. The date of the document is Monday, the 10th of *Baisakha* in the year 25 of the Rajah's reign, which will be equal to 1501, or a little before his death. The Rajah was a great patron of Chaitanya Deva, whose religion he adopted; and it was probably to visit the birth-place of that reformer that he came to Bengal; for there is no mention anywhere of his ever having entered the country as a conqueror, although Stirling gives a long account of his military successes in Conjeveram. His calling himself "Lord of Gauda" I take to be of no better import than the name of France in the BR. FR. et HIB. REX of the coins of Queen Anne and the first

two Georges. The *Nava Koti* (nine forts) alluded to in the record refers to some of the baronial castles of the Tributary Mehals, but I cannot ascertain which of them.

"The subject of the grant was the village of Purusottomapura, in the district of Balasore, close to Bastah. It was at the time of gift largely inhabited by Brahmins; hence the distinctive title of *Sāsana Bhumi*. The donee was a Brahmin of the name of Poteswara Bhatta, whose descendants still own it, though they are no longer Brahmins. During the supremacy of the Pathans two brothers quarrelled about their patrimony, and to secure the good graces of the Moslem Governor, one of them embraced the religion of the Koran, to which his descendants still adhere. The ladies of the family, however, notwithstanding their nominal allegiance to Mahomed, continue Brahminical in their habits and mode of life, and the household gods and the fire altar may still be seen in the family homestead. The plate, which is in a good state of preservation, is shaped like a *Kangura*, and has the deed of gift inscribed on one side, and the imprecatory verses on the other.

OBVERSE.

ଶ୍ରୀ ଜୟଦୁର୍ଗାୟେ ନମଃ । ବୀର ଶ୍ରୀଗଜପତି ଗୌତେଶ୍ଵର ନବକୋଟି
କର୍ଣ୍ଣାଟୋଜ୍ଞଲ୍ଲ ବର୍ଗେଶ୍ଵର ଶ୍ରୀପୁରୁଷୋତ୍ତମଦେବ ମହାରାଜାଙ୍କର ପୋତେଶ୍ଵର
ଭୂକ୍ତିକୁ ଦାନ ଶାସନ ପଟା ୭୫ ଅଙ୍କ ମେସର ୧୦ ଉଂ ସୋମବାର ଗ୍ରହଣ-
କାଳେ ଗଙ୍ଗାଗର୍ଭେ ପୁରୁଷୋତ୍ତମପୁର ଶାସନଭୂମି ଯାବଦ୍ଭ୍ରାଜ୍ୟେ ପୁଣି ପୌରାଦି
ପୁରୁଷାନୁକ୍ରମେ ଭୋଗ କରୁଥିବ ଜଳାରମ୍ଭ ନକ୍ଷେପ ସହଜ ଭୂମି ଦେଲୁ ॥

REVERSE.

ଯାବଦ୍ଭ୍ରାଜ୍ୟ ସୂର୍ଯ୍ୟଶ୍ଚ ଯାବଦ୍ଭୃତମେଦନା ।
ଯାବଦ୍ଭ୍ରାଜ୍ୟମୟାହେଷାଲକ୍ଷ୍ୟ ଯୁକ୍ତାବସ୍ଥୁକ୍ତରା ॥
ସ୍ଵଦତ୍ତାଂପରଦତ୍ତାଂ ବା ବ୍ରାହ୍ମବୃତ୍ତିଂ ହରୟେଃ ।
ସର୍ବବର୍ଷସହସ୍ରାଲକ୍ଷ୍ମାୟଂ ଜାୟତେକୃମିଃ ॥
ଶ୍ରୀମଦନଗୋପାଳଃ ଶରଣଂ ମମଃ ॥

TRANSLATION OF THE INSCRIPTION.

"Salutation to the auspicious Jayadurga. This is a deed* of gift of the great hero, the fortunate Lord of Elephants (Gajapati) the

* The word *patta* is used in the text, but a *pottah* is never granted for rent-free land, and the word therefore must be taken here for simply a 'deed.'

Lord of Gauḍa, Navakoti, Karnáta, and Utkala, the auspicious Mahárájá Purusottama Deva to Poteswara Bhatta—

“On Monday, the 10th of Aries (*Baisákha*) in the year 25 *U** on the occasion of an eclipse, I, while in the bed of the river Ganges, do present to you the Brahmin-inhabited village of Purusottamapura with all its appurtenances, waters, gardens, and fields, that you and your heirs may enjoy the same as long as the sun and moon will last.

“As long as the sun and moon will run their course, and as long as the earth shall last, for even so long may the gift of mine of fruitful land last (with you). Whoever robs a Brahmin of his land, whether the same be his gift or that of others, shall be born a maggot in ordure for the period of 60,000 years. Sri Madanagopala Sarmana.† My marks, “figures of a conch, a dagger and a sword.”

Communications were received—

1. From the Assistant Secretary to the Government of Bengal, copy of a report from the Executive Engineer of the Tirhoot division, on the subject of the saline matter which pervades the surface soil of that district.

2. From Lieutenant-Colonel J. Abbott, a letter containing a description of the elephant statues recently exhumed at the Delhi palace.

3. From Dr. F. E. Hall, a letter containing a reply to the remarks made by Baboo Rajendralal Mitra on an article published by him in the Society's *Journal* for 1861 entitled, “The Inscription of Erikaine now Eran, re-deciphered and re-translated.”

4. From Baboo Gopinauth Sen, abstract of the hourly meteorological observations taken at the Surveyor General's office in October last.

5. From Baboo Rajendralal Mitra, “On the ruins of Buddha Gya.”

The Baboo read the above paper, and the thanks of the meeting were voted to him on the motion of the President.

6. From the Military Secretary to his Excellency the Governor-General, a note on the *Didunculus Strigirostris* with photograph, being an extract from a New South Wales paper.

7. From the President, a note on a coin of the new Bactrian King Theophilos.

* The letter *U* evidently stands for Utkala, and the question is, was there ever an Utkala era?

† The word in the original is clearly *Saranam*, but I take it to be a miscript, for it is not at all likely that the donor should think of invoking the god Madanagopála at the end of the document. The place is where the minister of Mohapatra should sign; and I take the name to be of such an officer

ABSTRACT STATEMENT
OF
RECEIPTS AND DISBURSEMENTS
OF THE
ASIATIC SOCIETY,
FOR
THE YEAR 1863.

No. 1.

of the Asiatic Society, for 1863.

DISBURSEMENTS.

	1863.	1862.
JOURNAL.		
Printing Charges, including paper, ...	3,072 11 0	
Freight, ...	152 4 0	
Purchasing Postage Stamps, ...	55 3 6	
Packing Charges, ...	25 8 0	
Charges for preparing Litho- graphs, ...	173 0 0	
Charges for Engraving and Print- ing of Plates, ...	83 8 0	
A Blank Record Book, ...	3 8 0	
Commission on the Sale of Books, Purchase of a Copy of Journal, No. III. of 1862, ...	13 3 10	
...	2 0 0	
Preparing a Photograph, ...	15 0 0	
Petty Charges, ...	1 1 0	
	<hr/>	3,596 15 4 3,128 15 0

LIBRARY.

Salary of the Librarian, ...	770 0 0	
Establishment, ...	84 0 0	
Purchase of Books, ...	312 0 0	
Book-Binding, ...	262 12 0	
Books Cleaning, ...	42 0 0	
Commission on Sale of Books, ...	39 8 11	
Printing Charges, ...	31 0 0	
Paid for a Teakwood Book Case, ...	246 0 0	
Banghy Expenses, ...	1 8 0	
Landing Charges, ...	5 8 0	
Purchased 44 Stone Bottoms for the Book Cases, ...	22 0 0	
Paid Ticket writer for Labelling Photographic Album Books, ...	27 5 4	
Petty Charges, ...	14 4 3	
	<hr/>	1,857 14 6 2,698 1 3

MUSEUM.

Salary of the Curator, E. Blyth, Esq. at Rs 250 per month, for 12 months, from Dec. 1862 to Nov. 1863, ...	3,000 0 0	
His House-rent for half month, in Dec 1862, ...	40 0 0	
Paid Income Tax on Mr. Blyth's Salary, ...	107 8 0	

Carried over, ... 5,454 13 10

RECEIPTS.

Brought over,...Rs. 22,691 13 11

DEPOSIT.

Lt. J. Johnstone, ...	...	18	0	0			
Capt. J. P. Basevi, ...	...	18	0	0			
E. G. Glazier, Esq.,...	...	18	0	0			
Quazee Abdool Quodoos,	...	5	10	0			
V. Irwin, Esq., ...	...	18	0	0			
Dr. Bhau Dajee, ...	...	42	0	0			
Babu Nobin Chunder Roy,	...	4	11	0			
Major J. T. Walker,	...	24	0	0			
F. Fedden, Esq., ...	...	22	0	0			
R. A. Sterndale, Esq.,	...	12	0	0			
A. E. Russell, Esq.,...	...	4	0	0			
J. Stephenson, Esq.,	...	36	0	0			
Lt.-Col. A. Phayre, ...	...	88	0	0			
Babu Brojendra Gopal Pal Chow-							
dry, ...	...	2	3	0			
E. Blyth, Esq., ...	...	675	0	0			
W. T. Dodsworth, Esq.,	...	6	0	0			
T. H. Thornton, Esq.,	...	16	0	0			
C. Campbell, Esq., ...	...	6	0	0			
T. B. Lane, Esq., ...	...	36	0	0			
Baboo Munphool Pundit,	...	8	0	0			
Capt. Raverty, ...	...	7	4	0			
Capt. F. B. Norman,...	...	4	0	0			
Major J. J. M. Innes,	...	12	0	0			
					1,082	12	0
						221	8
							6

MISCELLANEOUS.

Refund of the amount paid to Mr.

A. M. Cameron through Major

J. T. Walker, ...

50 0 0

50 0 0

BALANCE OF 1862,

Bank of Bengal, 757 8 9

Cash in hand, 78 5 6

835 14 3

Inefficient Balance, ... 1,277 3 6 2,113 1 9

Carried over, 25,937 11 8

DISBURSEMENTS.

		Brought over,...		Rs.	5,454	13	10
Paid Mr. E. Blyth on account of preparing Mammalia Catalogue,	250	0	0				
Printing 124 pages, of 200 copies of Catalogue of Mammalia, ...	254	0	0				
Salary of the Sub-Curator, at Rs. 100 per month, for 11 months,	1,100	0	0				
Establishment, ...	838	8	0				
Extra Taxidermists' Salary, ...	833	6	9				
Paid Passage-money for a Taxidermist to Burmah, ...	50	0	0				
Contingent Charges,...	645	15	8				
Lithographing and printing Charges including paper, ...	80	8	0				
Charges for Labelling Tickets of Fossil Shells, ...	19	0	0				
Matting the Bird Rooms with Zinc Sheets, ...	98	5	6				
Repair of old Mats, ...	6	0	0				
Freight, ...	78	12	0				
Purchase of Skeletons, ...	209	0	0				
A Teakwood Case for keeping Birds' Eggs, ...	50	0	0				
Two ditto Quadruman Cases, at 300 Rs. ...	600	0	0				
A ditto working Cabinet, ...	50	0	0				
A ditto Meteorite Case, ...	135	12	0				
Purchased 32 Stone Bottoms for the Quadruman Cases, ...	16	0	0				
A Blank Book, ...	6	8	0				
					8,469	3	11
					6,192	0	0

SECRETARY'S OFFICE.

General Establishment, ...	776	8	0						
Secretary's Office Establishment, ...	858	0	0						
Purchase of Postage Stamps, ...	92	0	6						
A Sheet Almanac for 1863, ...	1	8	0						
Printing Charges, ...	171	8	0						
Lithographing Charges, ...	6	0	0						
Two Blank Books, ...	16	4	0						
Stationery, ...	109	7	6						
Postage, ...	4	15	3						
Petty Charges, ...	10	14	3						
				2,047	1	6	1,979	3	3

VESTED FUND.

Paid Commission upon Interest on the Government Securities, ...	12	12	11						
Ditto Income Tax on ditto, ...	0	7	5						
Ditto discount on the sale proceeds of Govt. Securities, ...	0	10	0						
Ditto fee for renewing Government Securities, ...	2	0	0						
				15	14	4	5	6	2

Carried over,... 15,987 1 7

RECEIPTS.

Brought over, ...Rs. 25,937 11 8

Carried over, 25,937 11 8

DISBURSEMENTS.

Brought over,...Rs. 15,987 1 7

MESSRS. WILLIAMS AND NORGATE.

Paid their draft in favor of the

Bank of Bengal, on account

current, ... 2,000 0 0

Purchase of 3 Copies of Mr.

Laing's Lectures for them, ... 3 0 0

2,003 0 0

DEPOSIT.

Quazee Abdool Quodoos, ... 5 10 0

Major J. T. Walker, ... 24 0 0

Narrajee Tricumjee, Esq., ... 1 14 0

Lieut.-Col. A. Phayre, ... 36 0 0

F. Fedden, Esq., ... 22 0 0

W. T. Dodsworth, Esq., ... 18 0 0

E. Blyth, Esq., ... 675 0 0

Lieut.-Col. J. Abbott, ... 7 7 0

Lieut. J. Johnstone, ... 18 0 0

E. G. Glazier, Esq., ... 18 0 0

V. Irwin, Esq., ... 18 0 0

Major J. J. M. Innes, ... 12 0 0

R. A. Sterndale Esq., ... 12 0 0

J. Stephenson Esq.,... 24 0 0

T. H. Thornton, Esq., ... 6 0 0

T. B. Lane, Esq., ... 12 0 0

Dr. Bhau Dajee, ... 18 0 0

Capt. Raverty, ... 7 4 0

Capt. J. P. Basevi, ... 18 0 0

C. Campbell, Esq., ... 6 0 0

959 3 0 657 0 0

COIN FUND.

Paid Banghy Charges, ... 3 12 0

Ditto Petty Charges, ... 2 10 6

6 6 6 572 13 6

BUILDING.

Assessment, ... 292 8 0

Ditto for Lighting, ... 72 0 0

Repairs of the Premises, ... 61 4 3

425 12 3 380 0 0

MISCELLANEOUS.

Advertising Charges, ... 9 12 0

Meeting Charges, ... 168 9 6

Wages of a Ticea Mally, ... 57 0 0

Purchasing Receipt Stamps, ... 5 0 0

A Clock Winder, ... 5 0 0

Repair of a Carpet, ... 10 0 0

Copying Charges of Arthava veda

Brahmana for the American

Oriental Society. ... 13 7 9

Repair of Old Mats, ... 2 8 0

Carried over,... 19,331 7 4

RECEIPTS.

Brought over, ... 25,937 11 8

Co.'s Rupees,...	25,937 11 8
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Examined.

LALGOPAL DUTT,
Assistant Secretary.

Asiatic Society's Rooms,
The 31st December, 1863.

DISBURSEMENTS.

Brought over,...Rs. 19,381 7 4

Paid Mr. A. M. Cameron as per
Council order, dated 26th June,
1863,

50 0 0

1866,...	...	...
Ditto fee to the Bank of Bengal,		
for Stamping Cheques,		...

190

Petty Charges, ...

28 0 9

350 15 0 302 5 9

BALANCE.

Bank of Bengal,

On account Vested

Fund,	...	5,360	0	0
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Do. Current Fund,	249	13	1	5,609	13	1
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Cash in hand, ...

104 6 3

Inefficient Balance, ...

491 2 0

6,205 5 4

Co.'s Rs.	25,937	11	8
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W. L. HERLEY,

Secretary, As. Society.

STATEMENT
Abstract of the Oriental

RECEIPTS.

	1863.		1862.
ORIENTAL PUBLICATIONS.			
Received by Sale of Bibliotheca			
Indica, ... Rs.	1,610 15 0		
Ditto by Subscription to ditto, ...	158 2 0		
Ditto by Sale of White Yajur Veda, ...	151 10 0		
Refund of Postage Stamps, ...	7 6 0		
	—————	1,928 1 0	1,193 9 0
GOVERNMENT ALLOWANCE.			
Received from the General Treasury at 500 Rs. per month, 12 months, ...	... 6,000 0 0		
	—————	6,000 0 0	6,000 0 0
VESTED FUND.			
Received by Sale of Government			
Securities, ...	... 9,500 0 0		
Ditto Interest on ditto ditto, ...	... 262 1 9		
Ditto Premium on ditto ditto, ...	... 540 0 0		
	—————	10,302 1 9	440 0 0
CUSTODY OF ORIENTAL WORKS.			
Savings and Establishment, ...	... 2 8 0		
	—————	2 8 0	17 0 9
DEPOSIT.			
Rao Saheb Vishwanath Narayan			
Mandlick, ...	... 25 0 0		
Pundit Gopeenath Nagar, ...	... 15 0 0		
	—————	40 0 0	
BALANCE OF 1862.			
Bank of Bengal, ...	537 4 2		
Cash in hand, ...	... 2 8 8		
	—————	539 12 10	
Inefficient Balance, ...	... 1,614 8 6		
	—————	2,154 5 4	

Carried over, ... 20,427 0 1

No. 2.

Fund for 1863.

DISBURSEMENTS.

1863.

1862.

ORIENTAL PUBLICATIONS.

Commission on Sale of Books, Rs.	138	2	3						
Freight,...	108	12	0						
Packing Charges, ...	24	9	0						
Purchase of Postage Stamps, ...	14	0	0						
A Blank Book. ...	4	0	0						
Printing and Lithographing 500									
Subn. Bills for the Bibliotheca									
Indica, ...	5	8	0						
Petty Charges, ...	12	5	3						
				307	4	6	220	15	9

VESTED FUND.

Commission upon Interest on Government Securities, ...	0	8	10						
Ditto on Sale of Government Securities,...	23	12	0						
Discount on ditto ditto, ...	4	6	2						
Paid Fee for renewing a Government Security, ...	1	0	0						
Ditto Income Tax upon Interest on Government Securities, ...	1	10	10						
				31	5	10	9	13	9

CUSTODY OF ORIENTAL WORKS.

Salary of Librarian, ...	330	0	0						
Establishment, ...	96	0	0						
Book-Binding, ...	212	0	0						
Books Cleaning, ...	66	10	0						
Banghy Expenses, ...	9	12	0						
Salary of a Ticea Duftory, ...	49	5	3						
Stamp-fee paid to the Bank of Bengal, ...	1	9	0						
Two Blank Books, ...	7	12	0						
52 Stone Bottoms for Book Cases, ...	26	0	0						
Petty Charges, ...	1	13	0						
				800	13	3	773	1	0

DEPOSIT.

Pundit Gopeenath Nagar, ...	15	0	0						
				15	0	0	41	13	0

LIBRARY.

Purchase of Books, ...	98	6	0						
				98	6	0	114	9	9

COPYING MSS.

Copying Charges, ...	44	5	0						
				44	5	0			

VEDANTA SUTRAS.

Editing Charges, ...	564	0	0						
Printing ditto, ...	1,770	2	0						
				2,334	2	0	675	1	0

Carried over,... 3,631 4 7

RECEIPTS.

Brought over,...Rs. 20,427 0 1

Co.'s Rs.,...	20,427	0	1
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Examined.

LALGOPAL DUTT,
Assistant Secretary.

*Asiatic Society's Rooms,
 The 31st December, 1863.*

DISBURSEMENTS.

Brought over,...Rs. 3,631 4 7

KA'VYA'DARS'A.

Editing Charges, ...	...	460	0	0			
Printing ditto, ...	...	1,084	0	0			
					1,544	0	0

SANKHYA APHORISMS OF KAPILA (Translation.)

Printing Charges, ...	...	242	0	0			
					242	0	0

SANNHITA OF THE BLACK YAJUR VEDA.

Editing Charges, ...	...	60	0	0			
Printing Charges, ...	...	448	0	0			
					508	0	0
						224	0
							0

TAITTIRI'YA BRA'HMANA.

Editing Charges, ...	...	1,989	0	0			
Printing ditto, ...	...	916	0	0			
					2,905	0	0

MAITRI UPANISHAD.

Editing Charges, ...	...	120	0	0			
Printing ditto, ...	...	448	0	0			
					568	0	0

SU'RYA SIDDHA'NTA.

Compiling 21 pages of the Index to ditto, ...	...	32	0	0			
					32	0	0

NA'RADA PANCH RA'TRA.

Charges for assistance in editing ditto, ...	...	35	0	0			
					35	0	0
						542	12
							0

TABAKTA'I NASIRI.

Editing and Printing Charges, ...	...	584	0	0			
					584	0	0

KA'MANDAKI.

Printing Charges, ...	...	129	10	0			
					129	10	0
						140	0
							0

LALITA VISTARA.

Printing Charges, ...	...	233	8	0			
					233	8	0

PRA'KRITA VYA'KARANA.

Printing Charges, ...	...	442	4	0			
					442	4	0

SIDDHA'NTA SIROMANI.

Printing Charges for the Index,...	...	54	12	0			
					54	12	0
						214	8
							0

BALANCE.

In the Bank of Bengal, 9,451 4 1							
Cash in hand, ...	...	4	13	11			
					9,456	2	0
Inefficient Balance, ...	...	61	7	6			
					9,517	9	6

Co.'s Rs.... 20,427 0 1

W. L. HEELEY,
Secretary, As. Society.

STATEMENT, No. 4.

Shewing the Assets and Liabilities of the Oriental Publication Fund at the close of 1863.

ASSETS.		LIABILITIES.	
1863.	1862.	1863.	1862.
In the Bank of Bengal,	Rs. 9,451 4 1 10,037 4 2	Deposits,	Rs. 171 13 0 146 13 0
Cash in hand,	4 13 11 2 8 8	Establishment and Contingencies for	
Inefficient Balance,	61 7 6 1,614 8 6	Dec. 1863,.....	50 0 0 50 0 0
Government Allowance for Dec., 1863,	500 0 0 500 0 0	Editing Charges due for works not yet	
Bibliotheca Indica, Sale and Subscrip-		complete, about,	1,600 0 0 1,922 8 0
tion of,	749 7 6 610 7 9	Printing Charges, say,	740 0 0 4,000 0 0
	<hr/>		<hr/>
	Rs. 10,767 1 0 12,764 13 1		Rs. 2,561 13 0 6,119 5 0

Examined,

LALGOPAL DUTT,

Assistant Secretary.

W. L. HUFFLEY,

Secretary, As. Society.

ASIATIC SOCIETY'S ROOMS,

The 31st Dec., 1863.

LIST OF MEMBERS.

ON THE 31ST DEC. 1863.

LIST OF ORDINARY MEMBERS.

The * distinguishes Non-Subscribing and the † Non-Resident Members.

Date of Election.		
1847 June	2.	†Abbott, Lieut.-Col. J., Artillery.
1860 Dec.	5.	Abdool Luteef, Khan Bahadur, Maulavi.
1860 July	4.	†Ahmed, Saiëd, Khan Bahadur.
1862 April	2.	Aitchison, C. U. Esq., C. S.
1862 April	4.	†Aitchison, J. E. T. Esq., M. D.
1859 Feb.	2.	*Alabaster, C. Esq.
1852 July	7.	*Allen, C. Esq., B. C. S.
1860 Oct.	3.	Amir Ali, Khan, Múnshí.
1843 Sept	4.	*Anderson, Lieut.-Col. W., Bengal Artillery.
1861 May	1.	Anderson, T. Esq. M. D., F. L. S., Royal Bot. Garden.
1860 Nov.	7.	†Anley, W. A. D. Esq.
1862 Oct.	8.	Apurva Krishna, Rajah Bahadur.
1859 Oct.	12.	Archer, Dr. C.
1861 Sept.	4.	Asghur Ali, Khan Bahadur, Nawab.
1861 July	3.	*Asphar, J. J. T. H. Esq.
1860 Mar.	7.	Atkinson, Lieut.-Col. F. D.
1855 July	4.	Atkinson, W. S. Esq., M. A., F. L. S.
1861 Feb.	6.	†Austen, Capt. H. H. G., H. M.'s 24 Foot, Surv. Genl.'s Dept.
1826 Sept.	6.	Avdall, J. Esq.
1835 Oct.	7.	*Baker, Col. W. E., Bengal Engineers.
1860 Nov.	7.	Banerjea, Rev. K. M.
1861 Mar.	6.	†Barnes, C. H. Esq.
1862 Aug.	6.	*Basevi, Capt. J. P., Bengal Engineers.
1860 July	4.	†Batten, G. H. M. Esq., B. C. S.
1838 Jan.	3.	†Batten, J. H. Esq., B. C. S.
1859 May	4.	Bayley, E. C. Esq., B. C. S.
		Umballa.
		Calcutta.
		Ghazipore.
		Calcutta.
		Lahore.
		China.
		Europe.
		Calcutta.
		Europe.
		Calcutta.
		Allahabad.
		Calcutta.
		Calcutta.
		Europe.
		Calcutta.
		Calcutta.
		Europe.
		Calcutta.
		Calcutta.
		Dehra Dhoon.
		Calcutta.
		Europe.
		Calcutta.
		Bhagulpore.
		Europe.
		Allahabad.
		Agra.
		Calcutta.

Date of Election.			
1861 Feb.	6.	Bayley, S. C. Esq., B. C. S.	Calcutta.
1849 June	6.	Beadon, Hon'ble C., B. C. S.	Calcutta.
1841 April	7.	Beaufort, F. L. Esq., B. C. S.	Calcutta.
1861 Sept.	4.	*Beavan, Lieut. R. C., late 62nd B. N. I.	Europe.
1847 Aug.	4.	*Beckwith, J. Esq.	Europe.
1830 Sept.	1.	*Benson, Lieut.-Col. R.	Europe.
1862 Dec.	3.	†Bernard, C. E. Esq.	Nagpore.
1862 Aug.	6.	†Beverley, H. Esq., C. S.	Darjiling.
1862 June	4.	†Bhau Daji, Dr.	Bombay.
1862 July	2.	Bhola Nath Mullick, Bábu.	Calcutta.
1840 July	15.	*Birch, Major-General Sir R. J. H. K. C. B.	Europe.
1846 Mar.	4.	*Blagrove, Major T. C., 26th Regt., B. N. I.	Europe.
1859 Sept.	7.	Blane, Lieut.-Col. S. J.	Calcutta.
1857 Mar.	4.	Blanford, H. F. Esq., A. R. S. M., F. G. S.	Calcutta.
1859 Aug.	3.	†Blanford, W. T. Esq., A. R. S. M., F. G. S. Geol. Survey.	Bombay.
1857 Aug.	2.	*Bogle, Lieut.-Col. Sir A., Kt.	Europe.
1859 Aug.	3.	Bolie Chand Sing, Bábu.	Calcutta.
1861 Mar.	6.	Boulnois, C. Esq., B. A.	Calcutta.
1859 Oct.	12.	†Bowring, L. B. Esq., B. C. S.	Mysore.
1854 Nov.	1.	*Boycott, Dr. T., B. M. S.	Europe.
1860 Mar.	7.	†Brandis, Dr. D.	Rangoon.
1860 Oct.	3.	*Brandreth, J. E. L. Esq.	Europe.
1862 Jan.	15.	†Briggs, Major D.	Assam.
1847 June	2.	*Brodie, Capt. T., 5th Regt., B. N. I.	Europe.
1860 Nov.	7.	†Browne, Capt. Horace A.	Rangoon.
1860 Mar.	7.	Browne, Rev. J. Cave, M. A.	Calcutta.
1863 Aug.	5.	†Bunkim Chunder Chatterjea, B. A.	Khoolneah.
1860 July	4.	†Bunsput Sinha, Rajah.	Allahabad.
1856 Sept.	3.	Bushceerooddin, Sultan Mohammad.	Chinsurah.
1860 July	4.	†Byrne, L. F. Esq., C. E.	Lahore.
1859 April	6.	Calcutta, Right Rev. Lord Bishop of.	Calcutta.
1860 June	6.	†Campbell, C. J. Esq., C. E.	Delhi.
1859 Sept	7.	*Campbell, Dr. A.	Europe.
1863 June	3.	Campbell, Hon'ble G.	Calcutta.
1860 Jan.	4.	†Carnae, J. H. Rivett, Esq., B. C. S.	Nagpore.
1856 Sept.	3.	Chapman, R. B. Esq., B. C. S.	Calcutta.
1860 Oct.	3.	†Christian, J. Esq.	Monghyr.
1863 Aug.	5.	†Chunder Nath Roy, Cowar.	Nattore.
1863 June	3.	†Chunder Sekur Roy, Rajah.	Julpigori.
1863 April	1.	†Cleghorn, Dr. H., Conservator of For- ests.	Lahore.
1863 June	3.	†Clementson, E. W. Esq.	Moulmein.
1861 Sept.	4.	†Cockburn, J. F. Esq., C. E.	Kurlurbari Colliery.
1862 April	2.	†Colles, J. A. P. Esq., M. D.	Peshawur.

Date of Election.		
1851 Mar.	5. *Colvin, J. H. B. Esq., B. C. S.	Europe.
1860 Dec.	5. †Cooper, F. H. Esq., B. C. S.	Delhi.
1857 Mar.	4. Cowell, E. B. Esq., M. A.	Calcutta.
1861 July	3. *Crockett, Oliver R. Esq.	China.
1862 April	2. †Dalrymple, F. A. E. Esq., C. S.	Chittagong.
1847 June	2. †Dalton, Lieut.-Col. E. T., 9th Regt. B. N. I.	Chota Nag-pore.
1861 Mar.	6. †Davey, N. T. Esq., Revenue Survey.	Sylhet.
1861 Sept.	4. Davidson, Capt. E., Bengal Engineers.	Calcutta.
1861 Nov.	6. *Davies, R. H. Esq., B. C. S.	Europe.
1856 June	4. †DeBourbel, Major R., Bengal Engrs.	Allahabad.
1861 June	5. Denison, His Excellency Sir W., K. C. B.	Calcutta.
1863 Feb.	4. †Deo Narain Sing. The Hon'ble Rajah.	Benares.
1863 June	3. †Depree, Capt. G. C., Royal Artillery.	Chota Nag-pore.
1861 Mar.	6. *Devereux, Hon'ble H. B., B. C. S.	Europe.
1862 May	7. †Dhunpati Sinha Dooghur, Bábu.	Moorsheadabad.
1853 Sept.	7. Dickens, Lieut.-Col. C. H.	Calcutta.
1863 Oct.	7. Dickens, Major A. D.	Calcutta.
1863 Dec.	2. Dickens, T. Esq.	Calcutta.
1860 Nov.	7. Digumber Mitra, Bábu.	Calcutta.
1861 Jan.	9. †Dodsworth, W. T. Esq.	Meerut
1859 Sept.	7. Douglas, Lieut.-Col. C.	Calcutta.
1854 July	5. †Drummond, Hon'ble E., B. C. S.	Allahabad.
1863 Nov.	4. Duff, W. P. Esq.	Calcutta.
1861 Feb.	6. †Duhan, H. Esq., G. T. Survey.	Delira Dhoon.
1860 Jan.	4. *Duka, Dr. T.	Europe.
1861 May	1. †Earle, Capt. E. L., Bengal Artillery.	Kurnal.
1857 May	6. *Eatwell, Dr. W. C. B.	Europe.
1840 Oct.	7. *Edgeworth, M. P. Esq., B. C. S.	Europe.
1863 Mar.	4. †Eden, Hon'ble A.	Bhootan.
1863 May	6. †Edgar, W. Esq., B. C. S.	Dacca
1859 May	4. *Edmonstone, Hon'ble G. F., B. C. S.	Europe.
1846 Jan.	7. *Elliott, Hon'ble Walter, M. C. S.	Europe.
1859 Nov.	2. †Elliott, C. A. Esq., B. C. S.	Hoshungabad.
1863 April	1. Ellis, Hon'ble R. S., C. B. C. S.,	Calcutta.
1856 Mar.	5. *Ellis, Lieut.-Col. R. R. W., 23rd Regt. B. N. I.	Europe.
1854 Nov.	1. †Elphinstone, Capt. N. W. 4th Regt. B. N. I.	Jullundur.
1861 Jan.	9. †Erskine, Hon'ble C. J., B. C. S.	Bombay.
1856 Aug.	6. *Erskine, Major W. C., C. B.	Europe.
1863 Oct.	7. Ewart, Dr. J.	Calcutta.
1862 Aug.	6. *Eyre, Col. Vincent, C. B.	Europe.
1851 May	7. Fayrer, Dr. J., B. M. S.	Calcutta.

Date of Election.			
1863 Jan.	15.	†Fedden, Franeis, Esq., Geol. Survey.	Bassein.
1859 Oct.	12.	Fisher, A. Esq.	Calcutta.
1860 Mar.	7.	Fitzwilliam, Hon'ble W. S.	Calcutta.
1861 Feb.	6.	†Forrest, R. Esq., Civil Engineer.	Dehra Dhoon.
1863 Dec.	2.	†Forsyth, J. Esq.	Seonee.
1863 June	3.	†Forsyth, T. D. Esq., C. B.	Lahore.
1860 Jan.	4.	†Fraser, Capt. A.	Alguada, Reef.
1860 Mar.	7.	†Frere, His Excellency Sir H. Bartle, K. C. B., B. C. S.	Bombay.
1861 Sept.	4.	†Fuller, Capt. A. R.	Lahore.
1859 Oct.	12.	†Furlong, Capt. J. G. R.	Agra.
1859 Dec.	7.	Futteh Ali, Maulavi.	Calcutta.
1849 Sept.	5.	†Fyche, Lieut.-Col. A., 70th Regt. B. N. I.	Maulmein.
1859 Sept.	7.	†Gardener, D. M. Esq., B. C. S.	Meerut.
1859 Aug.	3.	Gastrell, Lieut.-Col. J. E., 13th Regt. N. I., Rev. Survey.	Calcutta.
1859 Sept.	7.	Geoghegan, J. Esq., B. C. S.	Calcutta.
1842 Sept.	2.	*Gladstone, W. Esq.	Europe.
1862 April	2.	†Glazier, E. G. Esq., C. S.	Backergunge.
1859 Sept.	7.	Goodeve, E. Esq., M. D.	Calcutta.
1862 July	2.	*Gordon, J. D. Esq., C. S.	Europe.
1860 Sept.	5.	†Goss, W. Forbes, Esq.	Sumbulpore.
1862 Feb.	5.	†Gourdoss Bysack, Bábu.	Khoolneah.
1840 Sept.	6.	Govin Chunder Sen, Bábu.	Calcutta.
1863 Nov.	4.	†Gowan, Major J. G.	Saugur.
1860 July	4.	Grant, J. P. Esq. Jr., B. C. S.	Calcutta.
1859 Dec.	7.	*Grant, Sir J. P., K. C. B.	Europe.
1860 Jan.	4.	Grant, T. R. Esq.,	Calcutta.
1860 July	4.	Grey, Hon'ble W., B. C. S.	Calcutta.
1861 Sept.	4.	†Griffin, L. Esq., B. C. S.	Guzerat.
1860 Nov.	7.	†Griffith, R. T. H. Esq.	Benares.
1849 Aug.	1.	Grote, A. Esq., B. C. S., F. L. S.	Calcutta.
1861 Feb.	6.	*Growse, F. S. Esq., B. C. S.	Europe.
1860 Dec.	5.	†Guru Churn Doss, Bábu.	Berhampore.
1862 Feb.	5.	Guthrie, Col. C. S., Bengal Engineers.	Calcutta.
1847 June	2.	*Hall, F. E. Esq., M. A., D. C. L.	Europe.
1860 May	2.	*Halleur, Dr. H.	Europe.
1863 June	3.	†Hamilton, Col. G. W.	Delhi.
1855 Mar.	7.	*Hamilton, R. Esq.	China.
1828 Nov.	12.	*Hamilton, Sir R. N. E., Bart., B. C. S.	Europe.
1847 May	5.	*Hamnyngton, Col. J. C., 63rd Regt. N. I.	Europe.
1859 Oct.	12.	*Hardie, Dr. G. K.	Europe.
1863 Mar.	4.	Hari Doss Dutt, Bábu.	Calcutta.
1862 Oct.	8.	Harington, Hon'ble H. B.	Calcutta.

Date of Election.		
1860 Oct.	3.	†Harris, E. B. Esq., Civil Surgeon. Monghyr.
1861 Feb.	6.	†Harrison, A. S. Esq., B. A. Behar.
1859 Oct.	12.	†Haughton, Lieut.-Col. J. C. Assam.
1848 May	3.	*Hearsay, Major-Genl. Sir J. B., K. C. B. Europe.
1862 Aug.	6.	Heeley, W. L. Esq., B. C. S. Calcutta.
1859 Aug.	3.	*Henessey, J. B. N. Esq. Europe.
1853 July	6.	†Herschel, W. J. Esq., B. C. S. Punjab.
1854 Mar.	1.	*Hichens, Lieut. W., Bengal Engineers. Europe.
1860 May	2.	Hobhouse, C. P. Esq., B. C. S. Calcutta.
1862 Oct.	8.	Hogg, C. S. Esq. Calcutta.
1859 Sept.	7.	*Hopkinson, Major H. Europe.
1863 July	1.	†Horne, C. Esq., C. S. Benares.
1860 Mar.	7.	†Hovenden, Major J. J., Bengal Engrs. Allahabad.
1863 Jan.	15.	†Howell, M. S. Esq., C. S. Bareilly, Ro- [Engineers. hilkund.
1862 July	2.	Hyde, Lieut.-Col. H., Royal Bengal Calcutta.
1860 Jan.	4.	†Innes, Major J. J. M. Lahore.
1862 Oct.	8.	†Irwin, Valentine, Esq., C. S. Dinajpore.
1853 Dec.	7.	†Ishureprasád Sinha, Bahadur, Rajah. Benares.
1861 Jan.	9.	Jackson Hon'ble L. S., B. C. S. Calcutta.
1841 April	7.	*Jackson, W. B. Esq., B. C. S. Europe.
1851 April	2.	Jádava Krishna Sinha, Bábu. Calcutta.
1860 Jan.	4.	Jalláluddin Mohammad, Prince. Calcutta.
1861 Dec.	4.	†James, Major H. R., C. B. Peshawur.
1845 Dec.	3.	†Jerdon, T. C. Esq., M. M. S. Umballa.
1862 July	2.	Johnson, Major A. B., Bengal Staff Corps. Calcutta.
1847 June	2.	*Johnstone, J. Esq. Europe.
1862 Mar.	5.	†Johnstone, Lieut. J., Assistant Com- missioner. Bunnoo.
1859 Sept.	7.	*Jones, R. Esq. Europe.
1857 April	1.	Joygopal Bysack, Bábu. Calcutta.
1853 May	4.	†Kabeeruddin Ahmed, Huzrut Shah. Sasseram.
1858 Feb.	3.	Kaliprasanno Sinha, Bábu. Calcutta.
1863 July	1.	Kane, H. S. Esq., M. D. Calcutta.
1859 Mar.	2.	Kásinath Roy Chaudhuri, Bábu. Cásipore, Cal- cutta.
1850 April	3.	Kay, Rev. W., D. D. Calcutta.
1861 Dec.	4.	†Kempson, M. Esq., M. A. Bareilly.
1862 Jan.	15.	†King, W. Esq., Jr., Geological Survey. Madras.
1839 Mar.	6.	*Laidlay, J. W. Esq. Europe.
1861 Mar.	6.	*Laing, Hon'ble S. Europe.
1863 Sept.	2.	Lane, T. B. Esq., B. C. S. Calcutta.
1851 Dec.	3.	†Layard, Major F. P. Bhagulpore.

Date of Election.		
1852 April	7.	Lees, Capt. W. N., LL.D. Calcutta.
1859 Dec.	7.	Leonard, H. Esq., C. E. Calcutta.
1863 May	6.	Levinge, Hon'ble E. P. Calcutta.
1856 Feb.	6.	*Liebig, Dr. G. Von., B. M. S. Europe.
1860 Jan.	4.	Lindsay, E. J. Esq. Calcutta.
1861 Nov.	6	†Lloyd, Capt. M. Tounghoo.
1862 Dec.	3.	†Lobb, S. Esq., M. A. Dacca.
1835 Oct.	7.	Loch, G. Esq., B. C. S. Calcutta.
1828 July	2.	*Low, Major-General Sir J., K. C. B. Europe.
1861 April	3.	†Lumsden, Major P. S. Murree.
1854 Nov.	1.	*Lushington, F. A. Esq., B. C. S. Europe.
1863 April	1.	†MacDonald, Capt. D., Rev. Survey. Bengal.
1860 Dec.	5.	Macfarlane, D. H. Esq. Calcutta.
1848 April	5.	†MacLagan, Lieut.-Col. R. Murree.
1862 Mar.	5.	Macnamara, Dr. F. N. Calcutta.
1853 April	6.	Macrae, Dr. A. C., B. M. S. Calcutta.
1863 Jan.	15.	Maine, Hon'ble H. S. Calcutta.
1860 Jan.	4.	Mair, D. K. Esq., M. A. Calcutta.
1862 Sept.	3.	Mallet, F. R. Esq. Calcutta.
1860 July	4.	*Man, E. G. Esq. Europe.
1852 Nov.	3.	Manickjee Rustomjee, Esq. Calcutta.
1861 June	5.	†Mán Sinha Bahadur, Mahárajah. Oudh.
1850 Jan.	2.	*Marshman, J. C. Esq. Europe.
1862 Sept.	3.	†Martin, R. L. Esq., B. A. Dacca.
1863 Nov.	4.	Martin, R. T. Esq. Calcutta.
1863 Oct.	7.	Martin, T. Esq. Calcutta.
1863 Nov.	4.	McClelland, Dr. J. Calcutta.
1862 July	3.	McCrindle, J. W. Esq., M. A. Calcutta.
1837 Oct.	4.	†McLeod, D. F. Esq., C. B., B. C. S. Lahore.
1860 Mar.	7.	Medlicott, H. B. Esq., F. G. S. Calcutta.
1853 April	6.	†Medlicott, J. G. Esq., B. A. Midnapore.
1861 Feb.	6.	†Melville, Capt. A. B., late 67th N. I. Surv. Genl.'s Dept.
1855 Nov.	7.	*Middleton, J. Esq. Gwalior.
1850 April	3.	*Mills, A. J. M. Esq., B. C. S. Europe.
1863 Nov.	4.	†Modhoosoodun Doss, Bábu. Dacca.
1860 April	4.	†Money, A. Esq., B. C. S. Bhagulpore.
1847 April	7.	*Money, D. J. Esq., B. C. S. Europe.
1856 Feb.	6.	Money, J. W. B. Esq. Calcutta.
1862 July	2.	Monteath, A. M. Esq., B. C. S. Calcutta.
1860 Feb.	1.	†Montgomerie, Capt. T. G., B. E., F R. G. S., Trigonometrical Survey. Dehra Dhoon.
1854 Dec.	6.	*Morris, G. G. Esq., B. C. S. Europe.
1837 July	5.	*Muir, J. Esq. Europe.
1854 Oct	11.	†Muir, W. Esq., B. C. S. Allahabad.
1859 Aug.	3.	†Murray, Lieut. W. G., 68th N. I. Rewah.

Date of Election.			
1862 July	2.	Napier, Hon'ble Major-Genl. Sir R., K. C. B.	Calcutta.
1860 Nov.	7.	†Newmarch, Major C. D.	Pegu.
1852 Sept.	1.	*Nicholls, Capt. W. T., 24th Regiment M. N. I.	Europe.
1863 Sept.	2.	†Norman, Capt. F. B.	Lahore.
1863 Jan.	15.	Norman, Hon'ble J. P.	Calcutta.
1862 April	2.	Norman, Lieut.-Col. H. W., C. B.	Calcutta.
1859 Aug.	3.	Obbard, J. Esq.	Calcutta.
1860 June	4.	†Oldham, C. Esq., Geological Survey.	Madras.
1851 June	4.	Oldham, T. Esq., LL. D., F. R. S.	Calcutta.
1837 June	7.	*O'Shaughnessy, Sir W. B.	Europe.
1847 Feb	10.	*Ousely, Major W. R.	Europe.
1862 May	7.	Partridge, S. B. Esq., M. D.	Calcutta.
1860 Feb.	1.	†Pearse, Major G. G.	Madras.
1861 June	5.	†Pelly, Lt.-Col. L., Bombay Army.	Bushire.
1835 July	1.	†Phayre, Lt.-Col. A. P., C. B.	Rangoon.
1862 Oct.	8.	†Poolin Behary Sen, Bábu.	Berhampore.
1863 July	1.	†Porter, G. E. Esq., C. S.	Burdwan.
1849 Sept.	5.	Pratapchandra Sinha Rajah, Bahadur.	Calcutta.
1839 Mar.	6.	†Pratt, Ven'ble Archdeacon J. H., M. A.	N. W. Prov.
1860 Jan.	4.	Preonath Sett, Bábu.	Calcutta.
1825 Mar.	9.	*Prinsep, C. R. Esq.	Europe.
1837 Feb.	1.	Prosonno Coomar Tagore, Bábu.	Calcutta.
1862 April	2.	†Raban, Major H.	Chera Poonjee.
1853 April	6.	Radha Nath Sikdar, Bábu.	Calcutta.
1849 Sept.	5.	Rajendra Dutt, Bábu.	Calcutta.
1856 Mar.	5.	Rajendralala Mitra, Bábu.	Calcutta.
1837 Feb.	1.	Ramánath Tagore, Bábu.	Calcutta.
1840 Aug.	5.	Ramgopal Ghose, Bábu.	Calcutta.
1860 Mar.	7.	*Reid, H. S. Esq.	Europe.
1854 June	7.	*Riddell, H. B. Esq., B. C. S.	Europe.
1860 Nov.	7.	†Riley, E. O. Esq., F. G. S.	Bassein.
1856 Aug.	6.	Roberts, Hon'ble A., B. C. S.	Calcutta.
1863 April	1.	†Robertson, C. Esq., C. S.	Banda.
1863 May	6.	†Robertson, H. D. Esq., C. S.	Saharunpore.
1862 Mar.	5.	†Robinson, Capt. D. G., Bengal Engi- neers.	Dehra Dhoon.
1853 Aug.	3.	*Roer, Dr. E.	Europe.
1847 Dec.	1.	*Rogers, Capt. T. E.	Europe.
1863 Mar.	4.	Rogers, H. M. Esq., C. S.	Calcutta.
1859 Sept.	7.	†Russell, A. E. Esq., B. C. S.	Berhampore.
1856 Feb.	6.	†Russell, R. H. Esq., B. C. S.	Midnapore.
1860 July	4.	Sampson, A. B. Esq., B. A.	Calcutta.

Date of Election.			
1863 Nov.	4.	Sandeman, H. D. Esq., B. C. S.	Calcutta.
1859 Feb.	2	†Satischunder Roy, Mahārajah.	Krishnagur.
1856 Aug.	6.	Satyasharana Ghosal, Rajah.	Bhookylas, Calcutta.
1861 Dec.	4.	†Saunders, C. B. Esq., B. C. S.	Mysore.
1854 Dec.	6.	†Saxton, Lt.-Col. G. H., 38th M. N. I.	Cuttack.
1854 May	2.	Schiller, F. Esq.	Calcutta.
1860 Feb.	1.	*Scott, Ccl. E. W. S.	Europe.
1859 Aug.	3.	†Seott, W. H. Esq.	Dehra Dhoon.
1863 Sept.	2.	Shama Churn Sirkar, Bábu.	Calcutta.
1860 July	4.	†Shelverton, G. Esq.	Dehra Dhoon.
1845 Jan.	14.	*Sherwill, Lt.-Col. W. S., 66th Regiment B. N. I., F. G. S., F. R. G. S.	Europe.
1859 Sept.	7.	†Sherwill, Major J. L.	Raneegunge.
1863 April	1.	†Showers, Major C. L.	Madras.
1860 July	4.	†Simpson, Dr. B.	Darjiling.
1856 Feb.	6.	*Smith, Col. J. F.	Europe.
1859 Mar.	2.	Smith, H. Scott, Esq., B. A.	Calcutta.
1862 Feb.	5.	†Smyth, Capt. E.	Almorah.
1854 Sept.	6.	†Spankie, R. Esq., B. C. S.	Meerut.
1863 Jan.	15.	†Squire, J. Esq.	Hooghly.
1859 Mar.	2.	Stainforth, H. Esq.	Calcutta.
1860 May	2.	†Staunton, Major F. S., Beng. Engrs.	Bengal.
1843 Sept.	4.	*Stephen, Major J. G. 8th N. I.	Europe.
1863 April	1.	Stephenson, J. Esq., B. A.	Calcutta.
1863 Jan.	15.	†Sterndale, R. A. Esq.	Seonee, Jub- bulpore.
1862 Oct.	8.	†Stevens, C. C. Esq.	Sooree, Beer- bhoom.
1863 May	6.	†Stevens, W. H. Esq.	Sylhet.
1863 Sept.	2.	Stewart, D. Esq.	Calcutta.
1861 Feb.	6.	†Stewart, Lieut. W. J., Bengal Artillery, Revenue Survey.	Bengal.
1861 Sept.	4.	*Stewart, Major P.	Europe.
1863 Nov.	4.	Stoliczka, Dr. F.	Calcutta.
1848 June	7.	Strachey, J. Esq., B. C. S.	Calcutta.
1843 May	3.	†Strachey, Lt.-Col. R., F. R. S., F. L. S., F. G. S.	Simla.
1859 Mar.	2.	†Stubbs, Capt. F. W., Bengal Artillery.	Mean Meer.
1861 Oct.	2.	†Sudderuddin Moonshi.	Pundooah.
1858 July	7.	†Sutherland, H. C. Esq., B. C. S.	Pegu.
1860 May	2.	†Temple, R. Esq., B. C. S.	Nagpur.
1859 Mar.	2.	†Theobald, W. Esq., Jr., Geological Survey.	Thayet-Myo.
1860 Jan.	4.	Thompson, Rev. J. C.	Calcutta.
1860 June	6.	Thompson, J. G. Esq.	Calcutta.

Date of Election.			
1863 Mar.	4.	†Thompson, Capt. G. H., Bengal Staff Corps.	Hazareebag.
1855 June	6.	*Thomson, Dr. T., M. D., F. R. S., F. L. S., F.R.G.S.	Europe
1853 Nov.	21.	†Thornhill, C. B. Esq., B. C. S.	Allahabad.
1863 June	4.	†Thornton, T. H. Esq.	Delhi.
1847 June	2.	Thuillier, Lt.-Col. H. L., F.R.G.S., Bengal Artillery.	Calcutta
1863 May	6.	Thuillier, Lt. H. R.	Calcutta.
1862 July	2.	Thurlow, Hon'ble T. J. H.	Calcutta.
1859 Nov.	2.	†Tickell, Lt.-Col. S. R.	Pegu.
1862 Feb.	5.	†Torrens, Col. H. D.	Simla.
1861 June	5.	†Tremlett, J. D. Esq., C. S.	Jullundur.
1863 Mar.	4.	Trevelyan, Right Hon'ble Sir C., K. C. B.	Calcutta.
1841 Feb.	3.	*Trevor, Hon'ble C. B., B. C. S.	Europe.
1863 Feb.	4.	Trevor, E. T. Esq. B. C. S.	Calcutta.
1860 Mar.	7.	†Turnbull, Lt.-Col. A. D.	Roorkee.
1861 Sept.	4.	Tween, A. Esq., Geological Survey.	Calcutta.
1863 May	6.	†Tyler, Dr. J.	Etah.
1860 May	2.	†Vanrenen, Capt. A. D., late 71st B. N. I., R. Survey.	Saugor.
1863 Oct.	7.	Waheedoon Nubbee, Maulavi, Khan Bahadoor.	Calcutta.
1861 Oct.	2.	Walagohur Mohammad, Sahebzadah.	Calcutta.
1861 May	1.	*Walker, Major J. T., Bombay Engrs.	Europe.
1863 Dec.	2.	Walker, A. G. Esq.	Calcutta.
1863 May	6.	Wall, P. W. Esq., C. S.	Calcutta.
1863 Oct.	7.	Waller, Dr. W. K.	Calcutta.
1863 Dec.	2.	Walters, Rev. M. D. C.	Calcutta.
1862 Jan.	15.	Ward, G. E. Esq. B.C.S.	Saharunpore.
1852 July	7.	*Ward, J. J. Esq., B. C. S.	Europe.
1859 July	6.	†Warrand, R. H. M. Esq. B. C. S.	Cawnpore.
1854 July	5.	*Watson, J. Esq., B. C. S.	Europe.
1847 Nov.	3.	*Waugh, Major-General Sir A. S., C. B., F. R. S., F. R. G. S.	Europe.
1862 Oct.	8.	Wheeler, J. T. Esq.	Calcutta.
1861 Sept.	4.	†Williams, Dr. C., H. M.'s 68th Regt.	Mandelay.
1859 Aug.	3.	†Wilmot, C. W. Esq.	Nya Doonka.
1862 Oct.	8.	†Wilson, R. H. Esq.	Chittagong.
1859 Sept.	7.	†Willson, W. L. Esq.	Beerbhoom.
1851 May.	7.	Woodrow, H. Esq., M. A.	Calcutta.
1859 Mar.	2.	*Wortley, Major A. H. P.	Europe.
1862 Aug.	6.	Wyllie, J. W. Esq., Bombay C. S.	Calcutta.
1855 April	4.	*Young, Lt.-Col. C. B.	Europe.
1856 July	2.	*Yule, Lt.-Col. H.	Europe.

LIST OF HONORARY MEMBERS.

Date of Election.			
1825	Mar.	9.	M. Garcin de Tassy, Membre de l' Institut. Paris.
1826	"	1	Sir John Phillippart. London.
1829	July	1.	Count De Noe. Paris.
1831	Sept.	7.	Prof. Francis Bopp, Memb. de l'Academie. Berlin.
1831	"	7	Prof. C. Lassen. Bonn.
1834	Nov.	5.	Sir J. F. W. Herschel, F. R. S. London.
1834	"	5	Col. W. H. Sykes, F. R. S. London.
1835	May	6	Prof. Lea. Philadelphia.
1840	Mar.	4.	M. Reiraud, Memb. de l' Institut., Prof. de l' Arabe. Paris.
1842	Feb.	4.	Dr. Ewald. Gottingen.
1842	"	4	Right Hon'ble Sir Edward Ryan, Kt. London.
1843	Mar.	30	Prof. Jules Mohl, Memb. de l' Institut. Paris.
1847	May	5.	His Highness Hekekyan Bey. Egypt.
1847	Sept.	1.	Col. W. Munro. London.
1847	Nov.	3.	His Highness the Nawab Nazim of Bengal. Moorshedabad.
1848	Feb.	2.	Dr. J. D. Hooker, R. N., F. R. S. London.
1848	Mar.	8.	Prof. Henry. United States.
1853	April	6.	Major-Gen. Sir H. C. Rawlinson, K. C. B., F. R. S., D. C. L. London.
1854	Aug.	2.	Col. Sir Proby T. Cautley, K. C. B., F. R. S. London.
1855	Mar.	7.	Rájá Rádhákánta Deva, Báhádur. Calcutta.
1858	July	6.	B. H. Hodgson, Esquire. Europe.
1858	"	6.	Dr. H. Falconer, F. R. S., B. M. S. Europe.
1859	Mar.	2	Hon'ble Sir J. W. Colvile, Kt. Europe.
1860	"	7.	Prof. Max Müller. Oxford.
1860	Nov.	7.	Mons. Stanislas Julien. Paris.
1860	"	7	Col. Sir George Everest, Kt., F. R. S. London.
1860	"	7.	Dr. Robert Wight. London.
1860	"	7.	Edward Thomas, Esquire. London.
1860	"	7	Dr. Aloys Sprenger. Germany.
1860	"	7.	Dr. Albrecht Weber. Berlin.

LIST OF CORRESPONDING MEMBERS.

1844	Oct.	2.	MacGowan, Dr. J. Europe.
1856	June	4.	Kremer, Mons. A. Von. Alexandria.
1856	"	4.	Porter, Rev. J. Damascus.
1856	"	4.	Schlagintweit, Herr H. Berlin.
1856	"	4.	Smith, Dr. E. Beyrout.
1856	"	4	Tailor, J., Esquire. Bussorah.

Date of Election.		
1856	„ 4.	Wilson, Dr.
1857	Mar. 4.	Neitner, J, Esquire.
1858	„ 3.	Schlagintweit, Herr R.
1859	Nov 2.	Frederick, Dr H.
1859	May 4.	Bleeker, Dr. P.
1860	Feb. 1.	Baker, Rev. H.
1860	„ 1.	Swinhoe, R., Esquire, H. M.'s Consulate,
1860	April 4.	Haug, Dr. M.
1861	July 3.	Gosche, Dr. R.
1862	Mar. 5.	Murray, A, Esquire.
1863	Jan. 15.	Goldstücker, Dr. T.
1863	July, 4.	Barnes, R. H. Esquire.

Bombay.
Ceylon.
Berlin.
Batavia
Batavia.
E. Malabar.
Amoy.
Poonah.
Berlin.
London
London.
Ceylon.

LIST OF ASSOCIATE MEMBERS.

1835	Oct. 7.	Stephenson, J., Esquire.	Europe.
1838	Feb. 7.	Keramut Ali, Saiëd.	Hooghly.
1843	Dec. 6.	Long, Rev. J.	Europe.
1845	Jan. 14.	Blyth, E., Esquire.	Europe.

ELECTIONS IN 1863.

Ordinary Members.

F. Fedden, Esq., Geological Survey.	Rangoon.
M. S. Howell, Esq., C. S.	Rohilkund.
Hon'ble H. S. Maine.	Calcutta.
„ J. P. Norman.	Ditto.
R. A. Sterndale, Esq.	Jubbu'pore.
J. Squire, Esq.	Hooghly.
The Hon'ble Rajah Deo Narain Singh.	Benares.
E. T. Trevor, Esq., C. S.	Calcutta.
Hon'ble A. Eden.	Bhootan.
Bábu Haridoss Dutt.	Calcutta.
H. M. Rogers, Esq., C. S.	Ditto.
The Right Hon'ble Sir C. Trevelyan, K. C. B.	Ditto.
Capt. G. H. Thompson, Bengal Staff Corps, R. Survey.	Hazareebaug.
C. Robertson, Esq. C. S.	Banda.
Capt. D. MacDonald, R. Survey. Dept.	Darjiling.
Dr. H. Cleghorn.	Lahore.
Major C. L. Showers.	Madras.
Hon'ble R. S. Ellis, C. S., C. B.	Calcutta.
J. Stephenson, Esq., B. A.	Calcutta.
W. Edgar, Esq., B. C. S.	Dacca.
Lieut. H. R. Thuillier, Royl. Engrs.	Calcutta.
Hon'ble E. P. Levinge.	Ditto.
P. W. Wall, Esq., C. E.	Ditto.
Dr. J. Tyler.	Etah.
H. D. Robertson, Esq., C. S.	Saharunpore.
W. H. Stevens, Esq.	Sylhet.
Hon'ble G. Campbell.	Calcutta.
Rajah Chunder Sekur Roy.	Julpigori.
Capt. G. C. Depree, Royal Artillery.	Chota Nagpur.
E. W. Clementson, Esq.	Bassein.
T. D. Forsyth, Esq., C. B.	Lahore.
Col. G. W. Hamilton.	Delhi.
T. H. Thornton, Esq.	Ditto.
C. Horne, Esq., C. S.	Benares.
H. S. Kane, Esq., M. D., Geological Survey.	Calcutta.
G. E. Porter, Esq., C. S.	Burdwan.
Bábu Bunkini Chunder Chatterjea, B. A.	Khoolneah.
Coomar Chunder Nath Roy.	Nattore.
Babu Shama Churn Sirkar.	Calcutta.
T. B. Lane, Esq., B. C. S.	Ditto.
Capt. F. B. Norman,	Lahore.
D. Stewart, Esq.	Calcutta.
Major A. D. Dickens.	Ditto.
Dr. W. K. Waller.	Ditto.
T. Martin, Esq.	Ditto.

Dr. J. Ewart, Prof. Physiology, Medl. College.	Calcutta.
Maulavi Waheedoon Nubbee Khan Bahadur.	Ditto.
W. P. Duff, Esq.	Ditto.
Major J. G. Gowan.	Saugor.
R. T. Martin, Esq.	Calcutta.
Dr. J. McClelland.	Ditto.
Bábu Modhoosoodun Doss.	Dacca.
H. D. Sandeman, Esq.	Calcutta.
Dr. F. Stoliczka.	Ditto.
J. Forsyth, Esq.	Seonee.
A. G. Walker, Esq.	Calcutta.
T. Dickens, Esq.	Ditto.
Rev. M. D. C. Walters.	Ditto.

Corresponding Members.

Dr T. Goldstücker.	London.
R. H. Barnes, Esq.	Ceylon.

LOSS OF MEMBERS DURING THE YEAR 1863.

By retirement.

W. Grapel, Esq.	Calcutta.
Bábu Rajkissen Roy.	Berhampore.
H. Braddon, Esq.	Calcutta.
Rev. T. H. Burn.	Ditto.
J. J. Grey, Esq.	Shahabad.
D. Fitzpatrick, Esq.	Dhurmsala.
Hon'ble Sir Mordaunt Wells.	Europe.
Lieut.-Col. H. C. James.	Calcutta.
S. Wauchope, Esq., C. B. B. C. S.	Ditto.
Sanders, J. Esq.	Ditto.
Fitzgerald, Major C. M.	Ditto.
Dr. G. Gordon.	Ditto.

By Death.

Bábu Sumbhoo Chunder Roy.	Rungpore.
Mahárajah Narendra Nárain Bhupa.	Cooch Behar.
Dr. J. Browne.	Calcutta.

FOR FEBRUARY, 1864.

The monthly general meeting of the Asiatic Society was held on the 3rd instant.

A. Grote, Esq., senior member, in the chair.

The proceedings of the last meeting were read and confirmed.

The Chairman informed the Society that the accounts not having been returned by the auditors, it would be necessary to defer their submission to the Society's meeting for another month.

Presentations were received—

1. From H. M. Smith, Esq., a dead chicken with four legs.
2. From Lieutenant R. C. Beavan, specimens of an Albatross and a Tern from the South Seas.
3. From H. L. Houghton, Esq., specimens of four sea snakes from Hidgelli; also a white-breasted bat.
4. From Lieutenant-Colonel Tytler, four large slabs of wood carved with figures of Hindoo idols, from the palace of the Kaiser Bagh, Lucknow; also a box containing the skeleton of a mule.

The following extract from a letter which accompanied the presentation was read:—

“I got these slabs in the palace of the Kaiser Bagh, Lucknow, after the siege. They form a square, and all hook together. The only history I could gather about them was that it was a sort of portable place of pilgrimage representing the holy shrines in the Himalayas for the old, weak, and infirm, who could not undertake the pilgrimage to the real place; so they had to ascend the steps on this model and offer their offerings at each shrine, &c., presented in the carvings. I have also told Mr. Lazarus to give you for the Museum an old box containing a lot of old bones: it is the skeleton of a mule, *Equus onager*. I hope you will find him pretty perfect.”

5. From Lieutenant Waterhouse, several photographs of archaeological remains in Central India, to replace imperfect prints in the set presented to the Society some months ago.

The Chairman proposed, on the part of the Council, that the Right Hon'ble Sir John Lawrence should be requested to become the patron of the Society.

Letters from Messrs. H. M. Rogers, J. Stephenson, and D. H. Macfarlane, announcing their withdrawal from the Society, were recorded.

The following gentlemen duly proposed at the last meeting were balloted for and elected ordinary members :—

Hon'ble Sumbhoo Nath Pundit, Baboo Kalipresonno Dutt, H. Leeds, Esq., A. M. Verchere, Esq., M. D., and Lieutenant A. Pullan.

The following gentlemen were named for ballot as ordinary members at the next meeting :—

H. R. Spearman, Esq., proposed by Mr. W. Theobald, Jr., seconded by Mr. Grote.

C. J. Wilkinson, Esq., barrister-at-law, proposed by Mr. H. F. Blanford, seconded by Mr. W. L. Heeley.

F. H. Pellew, Esq., C. S., proposed by Mr. Heeley, seconded by Mr. H. F. Blanford.

Baboo Jugodanund Mookerjee, proposed by Captain W. N. Lees, seconded by Baboo Rajendralal Mitra.

Lieutenant E. A. Trevor, H. M.'s Bengal Engineers, proposed by Mr. Grote, seconded by Mr. H. F. Blanford.

Dr. W. J. Palmer, proposed by Dr. Partridge, seconded by Dr. Fayrer.

Lieutenant G. M. Bowie, Madras Staff Corps, proposed by Mr. Geoghegan, seconded by Mr. Blanford.

The Council reported that they had appointed the following sub-committees for 1864 :—

FINANCE.

Lieutenant-Colonel H. Hyde and Baboo Rajendralal Mitra.

PHILOLOGY.

A. Grote, Esq., Captain W. N. Lees ; Baboo Rajendralal Mitra, and E. B. Cowell, Esq.

LIBRARY.

Captain W. N. Lees ; Baboo Rajendralal Mitra ; H. B. Medlicott, Esq. ; Dr. T. Anderson ; H. Scott Smith, Esq. ; E. B. Cowell, Esq. ; T. Oldham, Esq. ; A. Grote, Esq. ; and Hon'ble L. S. Jackson.

NATURAL HISTORY.

Dr. T. Anderson ; A. Grote, Esq. ; Dr. A. C. Macrae ; Dr. J. Fayrer ; Dr. T. C. Jerdon ; T. Oldham, Esq. ; W. S. Atkinson, Esq. ;

W. Theobald, Esq., Jr.; Dr. S. B. Partridge; H. B. Medlicott, Esq.; and Dr. F. Stoliczka,

METEOROLOGY AND PHYSICAL SCIENCE.

The Ven'ble J. H. Pratt; T. Oldham, Esq.; J. Obbard, Esq.; Colonel R. Strachey; Lieutenant-Colonel J. E. Gastrell; Lieutenant-Colonel J. T. Walker; Captain T. G. Montgomerie; H. Leonard, Esq.; and H. Scott Smith, Esq.

COIN COMMITTEE.

A. Grote, Esq.; Captain W. N. Lees; and Baboo Rajendralal Mitra.

COMMITTEE OF PAPERS.

Colonel R. Strachey; A. Grote, Esq.; and E. B. Cowell, Esq.

The Secretary read the following letter from Mr. Bowring forwarding copy of an inscription found in the hands of some Brahmins of Anantpore, a village in Mysore:—

“I send you a copy of a *sashana* or inscription on copper, which I found in the hands of some Brahmins of a village in the jungles of Anantpore about four miles N. E. of the Kusba. I copied the first bit myself, and left the *sashana* with the *tehseeldar*, with a view to his getting the rest copied, which he did; but I cannot say whether it is quite correct, as I did not see the copier and was obliged to leave before he made his appearance. The deed may be of interest.

“I have seen a vast number of inscriptions on stone slabs, but I believe the whole of these were copied by Walter Elliot. They are all in old Canarese, and I have not seen one in Sanskrit, except one illegible inscription at Banawasi.”

Communications were received—

1. From Baboo Gopeenauth Sen, abstracts of the Results of the Hourly Meteorological Observations taken at the Surveyor General's Office in November last.

2. From Baboo Rajendralal Mitra, a paper on the Buddhist remains of Sultangunge.

Mr. Blanford read extracts from a paper by W. Theobald, Jr., Esq., entitled “Notes on the variation of some Indian and Burmese Helicidæ,” and made some remarks on the subject of it.

Mr. Heeley also read extracts from a paper by Dr. J. E. T. Aitchison, on “The Vegetation of the Jhelum District of the Punjab.”

The paper having been read, a discussion ensued, in which Dr. Brandis, Colonel Strachey, and Mr. Hecley took part. The papers will appear in the Journal in due course.

The Librarian submitted his report of the accessions to the library since the meeting held in October.

LIBRARY.

The undermentioned books have been added to the Library since the meeting held in October last.

Presented.

The Annual Report of the Geological Survey of India, for 1862-63.—BY THE BENGAL GOVERNMENT.

The Annual Report on the operations of the Post Office of India, for 1862-63.—BY THE SAME.

Annual Report on the Administration of the Bengal Presidency, for 1862-63.—BY THE SAME.

Annual Report on the Administration of the Punjab Territories, for 1862-63.—BY THE SAME.

Annual Report on the Administration of the Province of Oudh, for the year 1862-63.—BY THE SAME.

Annual Report on the Administration of the Central Provinces for the year 1862-63.—BY THE SAME.

Annual Report on the Administration of the Straits Settlement, for 1862-63.—BY THE SAME.

Annual Report of the Branch of the Marine Department, under control of the Govt. of India, for 1862-63.—BY THE SAME.

Beretning sundhedstilstanden og medicinal forholdene i Norge, 1 Aaret, 1859.—BY THE CHRISTIANIA UNIVERSITY.

Bombay Magnetical and Meteorological Observations for 1862.—BY THE BOMBAY GOVERNMENT.

Bijdragen tot de Taal-Land-en Volkenkunde van Nederlandsch Indie, Vol. VI. Stuk 7, and Vol. VII. Stuk 1.—BY THE COPENHAGEN SOCIETY.

Boeck's Recherches sur la Syphilis.—BY THE CHRISTIANIA UNIVERSITY.

The Calcutta Christian Observer for October, November, December and January.—BY THE EDITOR.

Cole's Manual of the Mohammedan Civil Law.—BY THE TRANSLATOR.

Forhandlinger Videnskabs—Selskabet i Christiania Aar 1861.—BY THE CHRISTIANIA UNIVERSITY.

Fay's om Indvirkungen af Forskjellje.—BY THE SAME.

On the Formation and Institution of the Caste system in India,—the Aryan polity.—BY BABU GANENDRO MOHUN TAGORE.

Geologiske Undersogelser Bergens Omegu.—BY THE CHRISTIANIA UNIVERSITY.

Generalberetning Fra Ganstad, 1861.—BY THE SAME.

Holmboe om den Nordisk.—BY THE SAME.

Ditto om Oprindelsen af det Skandinaviske Vægtsystem i Middelalderen.—BY THE SAME.

Hardy's Sacred books of the Buddhists compared with History and Modern Science.—BY REV. J. NICHOLSON.

Journal of the Chemical Society of London, 2nd Series, Vol. I. Nos. 7 to 9.—BY THE SOCIETY.

Journal of Sacred Literature and Biblical Record, New Series, No. 7.—BY THE EDITORS.

Reise der Novara um die Erde. Nautisch-physical Theil. II. Abth.—BY THE TRIESTE ACADEMY.

Ethnographic Map of Finmark Nos. 1 to 5, with an explanatory table.—BY THE CHRISTIANIA UNIVERSITY.

Map of Kafiristan.—BY THE SURVEYOR GENERAL OF INDIA.

Index Map to Trigonometrical Survey Maps.—BY THE SAME.

Mahábhárata, Ádi and Sabhá parvas text and Bengali translation.—BY THE MAHÁRAJAH OF BURDWAN.

Memoirs of the Geological Survey of India, Vol. III Parts 1 and 2.—BY THE GOVERNMENT OF INDIA.

Ditto ditto Vol. III. Part 2.—BY THE SUPERINTENDENT OF THE GEOLOGICAL SURVEY OF INDIA.

Meteorologische Beobachtungen auf Christiania's Observatorium for 1842-47.—BY THE CHRISTIANIA UNIVERSITY.

Memoires de la Societe Imperiales des Sciences Naturelles de Cherbourg, Vol. VI.—BY THE SOCIETE' DE CHERBOURG.

Murdoch's Indian Year-Book for 1862.—BY THE COMPILER.

Narrative of the Course of Legislation for 1862-63 —BY THE BENGAL GOVERNMENT.

Oriental Baptist for August 1863, Vol. XVII. No. 200.—BY THE EDITOR.

Proceedings of the Royal Geographical Society of London, Vol. VII. Nos. 4 and 5.—BY THE SOCIETY.

Report of the Committee of the Bengal Chamber of Commerce from 1st May to 31st October, 1863.—BY THE CHAMBER OF COMMERCE.

Annual Report on the Administration of British Burmah, for 1862-63.—BY THE BENGAL GOVERNMENT.

Report on the Police of the Town of Calcutta and its Suburbs for 1862-63.—BY THE SAME.

Report on the Administration of the Madras Presidency during the year 1862-63.—BY THE SAME.

Revue Orientale et Americaine, No 47.—BY THE PARIS ETHNOGRAPHICAL SOCIETY.

Report on the Administration of the N. W. Provinces, for 1862-63.—BY THE BENGAL GOVERNMENT.

Report on the Hyderabad Assigned Districts for 1862-63.—BY THE SAME.

Report on the Trade and Resources of the countries on the North West boundary of British India, with a Minute by Sir Robert Montgomery.—BY THE GOVERNMENT OF INDIA.

Reisen im Süden Von Ost-Sibirien, Band I.—BY THE SOCIÉTÉ GÉOGRAPHIQUE IMPÉRIALE DE RUSSIE.

Rahasya Sandarbha, Vol. I. Nos. 7 to 9.—BY THE SCHOOL BOOK SOCIETY.

Selections from the Records of the Government, N. W. Provinces, No. 39.—BY THE GOVERNMENT, N. W. P.

Ditto ditto Bengal Government, No. 40.—BY THE BENGAL GOVERNMENT.

Statement of the weekly Metl. Returns in the districts of the N. W. Provinces from 1st June, 1862, to 31st May, 1863.—BY THE GOVT. N. W. PROVINCES.

A Manual of Jail Discipline and Economy.—BY S. Clark, Esq.—BY THE SAME.

Stray Leaves ; or Essays, Poems and Tales.—BY Shoshee Chunder Dutt.—BY THE AUTHOR.

Schubeler's Synopsis of the vegetable products of Norway, translated into English by Rev. M. R. Barnard.—BY THE CHRISTIANIA UNIVERSITY.

Sar's Beskrivelse over Lophogaster Typicus.—BY THE SAME.

Schubeler's Die Cultupflunzen Norwegens.—BY THE SAME.

Selections from the Records of the Madras Government, Nos. 73 to 75.—BY THE MADRAS GOVERNMENT.

Ditto ditto Nos. 73 and 74.—BY THE BENGAL GOVERNMENT

Treaties, Engagements and Sunnuds, India, Vol. III.—BY THE BENGAL GOVERNMENT.

Tabeller over de spedalske i Norge, I Aaret, 1860.—BY THE CHRISTIANIA UNIVERSITY.

Tabeller vedkommende Norges Handel og skibsfart, I, Aaret, 1860.—BY THE SAME.

Viváda Chintámani.—BY BABU PROSONNO COOMAR TAGORE.

Wood's Statistics of the Trade of the Port of Calcutta, 1863.—BY THE COMPILER.

Zeitschrift der Deutschen Morgenlandischen Gesellschaft, Vol. XVII. Part 3.—BY THE ACADEMY.

Sáswí and Punhú, a Sindi poem with a metrical Translation into English.—BY THE BOMBAY GOVERNMENT.

Aitareya Brahmana, Vols. I. and II.—BY THE SAME.

Natural History of New York,—Palaontology, by James Hall, with plates.—BY THE REGENTS OF THE NEW YORK STATE LIBRARY.

Ditto ditto—Agriculture by Emmas.—BY THE SAME.

Annaler for Nordisk Oldkyndighed.—BY THE COPENHAGEN ANTIQUARIAN SOCIETY.

Antiquarisk Tidsskrift.—BY THE SAME.

Solar Eclipse of July 18th, 1860, by W. de la Rue, Esq.—BY THE ROYAL SOCIETY OF LONDON.

Address to the Natives of Hindoostan on Education, by Syud Ahmad Khan.—BY THE GHAZEEPORE SCIENTIFIC SOCIETY.

Bye-Laws for the Scientific Society of Ghazee pore.—BY THE SAME.

Proceedings No. I. of the Scientific Society, Ghazee pore.—BY THE SAME.

Address of the President of the Linnean Society, May 24th, 1862.—BY THE SOCIETY.

List of the Linnean Society for 1862.—BY THE SAME.

Annals of Indian Administration, Vol. VII. Part 4.—BY THE BENGAL GOVERNMENT.

Weber's Indische Studien, Vol. VII. Parts 1 and 2.—BY THE EDITOR.

Quarterly Journal of the Geological Society of London, Vol. XIX.
Part 4.—BY THE SOCIETY

Journal of the Statistical Society of London, Vol. XXVI. Part 3.—
BY THE SOCIETY.

Journal of the Agricultural and Horticultural Society of India,
Vol. XIII. Part 1.—BY THE SOCIETY.

Jahrbuch der K. K. Geol. Reichsanstalt, Vol. XIII. No. 2.—BY
THE SOCIETY.

Journal Asiatique, Sixieme Series, Vol. I. No. 3.—BY THE PARIS
SOCIETY.

Proceedings of the Royal Society of London, Vol. XIII. No. 57.—
BY THE SOCIETY.

Report of the Astronomer Royal to the Board of Visitors of the
Royal Observatory, Greenwich, from 11th May, 1862 to 17th May,
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LÁLGOPÁL DUTT.

3rd February, 1864.

